EVANGELICAL
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What I say unto you I say unto all, Watch! Mark 13.37.

Religious Thought and Activity

The Jew was the general subject of a series of sermons by Dr. Robert Watson of Boston lately. Topics for different addresses were: His Origin, His History, His World Contribution, His Loyalty, His Suffering, His Place in America, Our Debt to Him, His Debt to Us, What He Can Do for Us, What We Must Do for Him.

Turkey presents a strange paradox: in an unteachable mood but borrowing Western customs wholesale, disestablishing Islam and obstructing Christianity.

"We have abolished religion," said a Turkish naval officer.

"Yes, but not God," one replied.

"Perhaps not," he rejoined, "but we can get on well without him."

"Build Friendships, not War Ships, for National Defence" is the slogan with which women on a country-wide scale are rallying to give publicity to the peace proposals at present before the United States and other countries.

In a letter sent out by Mrs. John H. Finley, acting president of the National Board, Y. W. C. A., she says that the campaign is similar to that now being carried on by women in France and Germany.

What happened on May 29? This was the date set a year ago for ushering in Armageddon by the school which reads prophecy in the measurements of the interior of the Great Pyramid of Egypt. It has been part of the British-Israel propaganda. Earlier prophecies were claimed to have been realized, but what happened on May 29?

That impulse to set dates for the end of the world is by no means dead.

Some time ago, while preaching Rev. Calvin K. Staudt of Baghdad incidentally made reference to the suggestive title of a book called "Adventurous Religion," which, he said, he never had a chance to read. At the close of the service a Shiah Moslem from the Holy City of Kadhamain came up to him and said:

"I have that book, and I shall be glad to give it to you."

The following week he brought the book, and it was a book which he had read and underscored.

The Palestine Electric Corporation has started work in earnest upon its first hydro-electric station on the Jordan. Since the yearly rainfall in Palestine comes chiefly during a short winter period the problem is to store the winter surplus and utilize it as needed for power and irrigation. Several hundred men are employed on the preliminary Jordan works.

It is believed that the corporation will be able to redeem its promise to supply electric energy toward the end of 1929 or early in 1930.

The aim of foreign mission work was stated by the Foreign Missions committee at the Kansas City quadrennial Methodist conference in the following terms:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Saviour; to persuade them to become his disciples, and to gather these disciples into Christian churches, which shall be under God self-propagating, self-supporting and self-governing; to coöperate so long as is necessary with these churches in the evan-

gelizing of their respective countries; and to bring to bear on all human life the spirit and principles of Jesus Christ."

In a Bible conference in Korea Colporter Kim was speaking of our need of the Holy Spirit:

"It is impossible for us to mend our ways without the Holy Spirit. Right here in this town I knew a gambler who lost all he had. To break himself of the entrancing habit he cut off the thumb with which he drew out the cards. With his hand bandaged up he hung around the gambling rooms, watching the players. By the time he had the wrappings off he was sitting among his old friends drawing out the cards with his first and second fingers.

"When the Spirit is in a man's heart the evil one opens the heart's door a little crack, peeps in, sees the Holy Spirit there, and runs away full speed."—"Korea Mission Field."

The Mosaic calendar is the model of a League of Nations committee that is working on a plan to simplify the calendar. As proposed at present, the simplified calendar would divide the year into 13 months of 28 days each, beginning on Sunday. An extra month named Sol would follow June. The 365th day would be December 29, and be called Year Day. Leap Day would come once in four years on June 29.

As this plan would affect the church calendar, New Year Day would always fall on Sunday, Easter Sunday on April 8, Christmas Day on Wednesday. July 4th would fall on Wednesday, but where would Decoration Day come?

A pamphlet discussing this matter in all its bearings, called "Calendar Simplification," may be obtained from Mr. George Eastman, 343 State Street, Rochester, N. Y.

One more book club,—the Catholic Book Club of New York, which proposes to secure an increased sale and interest in good Roman Catholic books, incidentally encouraging writers to provide such popular books of real literary quality and representative of Romanist thought. A board of seven leading Romanist editors will select a book a month. The cost to the member is $24 a year.

The idea has also been adopted by the National Christian Literature Association of China, in order to promote the reading habit and self-culture of educated Christian Chinese. A Christian Book Club supplies members with one book a month at a price not to exceed a dollar. Members of the Association get their own publications free, and the publications of others at half price. The selection is made by a committee of five Christian leaders.

Are fewer Bibles being sold? In some quarters it is said that the sale is steadily and seriously declining. Where do they get the idea? The statistics of both Bible societies and private publishers do not show it. There may be variations in different lands from year to year, but the totals of whole Bibles, Testaments and portions keep growing.

How many of these are sold and how many given away is another question. There are surely more editions of the Bible and Testaments being published and sold today than ever before.

A more important question, we feel, is, Are fewer Bibles read and obeyed? Is Bible reading in the home declining? The immense increase of Bible study in Sunday and secular schools and in colleges is a notable sign of the last half century.

The last report of the British and Foreign Bible Society says that 86 copies of the Authorized Version are sold to one copy of the Revised Version: by which we presume they mean the English revision. We wonder what the proportion would be for America. In free distribution the Authorized no doubt is the version mostly used, but in churches, Sunday school and other educational work the American Standard seems to lead.

One of the hardest duties of a missionary is dealing with backsliders. On a successful station it is a duty one is never without, though there is no task that one longs more to be rid of. To bear these cases in continual prayer on one's heart, to interrogate them about their suspected sin, to find further ramifications that one did not suspect, and to administer discipline, that is to bear the yoke of Christ.

Here are a few cases mentioned in recent reports of the Sudan United Mission.

Patuvo Yohanna of Lupwe, a baptized Christian, after three years of discipline, personal dealing, and prayer, was publicly ex-

communicated for having added to his other sins the taking of a second wife while still living with the first. "It is a matter of rejoicing that Patuvo is not bitter, but is attending services."

Two baptized Christians, Yohanatan and his wife Ra'utha, also of Lupwe, were placed under discipline for the free use they made of palm wine, and for immorality.

An inquirer at Vom was suspended from the class for having a farm devoted to the growth of grain for beer.

Two men at Langtang married by pagan custom, and were suspended.

A Linguistic Survey of India has just been completed by the publication of the last of eleven volumes. Sir George Grierson of the Indian Civil Service has piloted this great enterprise, which reports 179 languages and 544 dialects in India.

"He had many helpers in collecting the required specimens of the 179 languages and 544 dialects," says the London "Times," "but his was the work of classifying them, reducing them to order and system, tracing connections, bringing to bear on every detail the eye and ear of a trained and gifted linguist. And this in no pedantic spirit, but with the imagination, the humor, and the enthusiasm of one who is keenly aware that in the rough patois spoken under a village tree, as in the literatures of great civilizations, the unending play of human impulse is revealed."

Sir George's spirit is expressed in his own words thus:

"If the survey help ever so little to bring the India that I love nearer to England that sent me to her; if it suggests to the Englishman something of the amazing complexity of at least one phase of Indian life; and if it suggests to the Indian that England does try to understand him, and that it is from mutual understanding alone that true fellowship is born,—then I shall feel that our labor has not been in vain."

Concerning General Feng.

The prominence of General Feng in recent developments in China revives questions as to his present loyalty to his Christian professions of a few years ago. Firsthand statements by persons in China who ought to know have declared that he had renounced Christianity after his stay in Russia. Herewith is a letter from a Chinese minister, Rev. Marcus Chang, dated April 4, 1928, which is quoted in "Foreign Missions" (London).

> From carelessness about the good companionship of prayer, of praise and of gratitude; from slothfulness and ungraciousness in ministering to our neighbors; from recklessness and selfishness in getting and spending; and from timidity in combating uncleanness, intemperance and vice,—
>
> Good Lord, deliver us!

Mr. Chang was educated at Wesley College, Wuchang, and on graduation was on the staff of the Swedish Theological College at Chingchow. Developing a great gift in conducting special missions, he gave his life to that form of service, until General Feng appointed him chaplain-general and put him in charge of the wonderful evangelizing and educational work carried on for some years amongst his troops.

"Dear Mr. Rowley,

"In your letter you touched the point why feelings between the two people—British and Chinese—are bad. It is just the British press in China, which tries its uttermost to misrepresent both sides. I saw that long ago. . . . .

"Feng was never so good before as some missionaries reported, and he is not so bad now as the same missionaries are reporting. I believe, and I know, he is still a Christian. After his return from Moscow he definitely answered me that his attitude toward Christ has not changed. He claims himself a Christian; but the press always use quotation marks for 'Christian,' and say 'the so-called Christian general.' Just this, and other factors of this kind, make him sometimes hesitate to confess himself a Christian.

"Yes, we should continually pray for him. The press, British specially, seem to take pleasure in publishing stories of massacre and looting by his soldiers. But so far as I know there is no such thing. You mention the looting of Canadian missions in Chenchow. I myself preached in that church last September. Until then nothing of that kind happened. Since then I have kept in close touch with Chenchow, and I have not heard of it. Or take as another instance, the mas-

sacre in Chengteh, Honan. I almost believed it before I went to Honan, but when I was there I inquired of the preacher and Christians of the city. They denied it, and gave a different story. It was the execution of bandits, for which the people are thankful.

"I am glad you are thinking to return to China. A hearty welcome! We need you and want you, and thank God for you. What you have been to us, and done for us, we shall not forget. After all, when Jesus is precious to us we cannot help but share him with others. Truth and love and light will win the final victory. Jesus shall reign even in China if only we are faithful to the end."

Missions and Political Protection.

What one correspondent described as the high moment of courage of the Jerusalem conference came when after a two-hour debate, which one Indian delegate characterized as the most high-toned debate he had ever listened to, it adopted the following resolution in regard to the protection of missionaries. "Two minutes after the adopting of this resolution Easter Sunday morning was upon us, not merely because the clock said so, but because our hearts were saying so. It was the high moment of the conference."

The resolution, so significant in its bearing upon the extrication of the missionary movement from entangling alliances, reads as follows:

"Inasmuch as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and

"Inasmuch as missionaries have generally relied upon the goodwill of the people among whom they live and the authority of the government of the locality for the protection of their lives and property; and

"Inasmuch as missionaries, both as individuals and in groups, and several missionary societies have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and

"Inasmuch as the use of the threat of armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motives of missionary work, but also gravely hinders the acceptance of the Christian message:

"The International Missionary Council places on record its conviction that the protection of missionaries and missionary property should only be by such methods as will promote goodwill in personal and official relations, and

"That mission societies should relinquish all claim on their governments for the armed defence of their missionaries and their property.

"Further, the Council instructs its officers to collect and circulate to the national missionary organizations information concerning any action regarding this matter that has been or may be taken by the missionary societies.

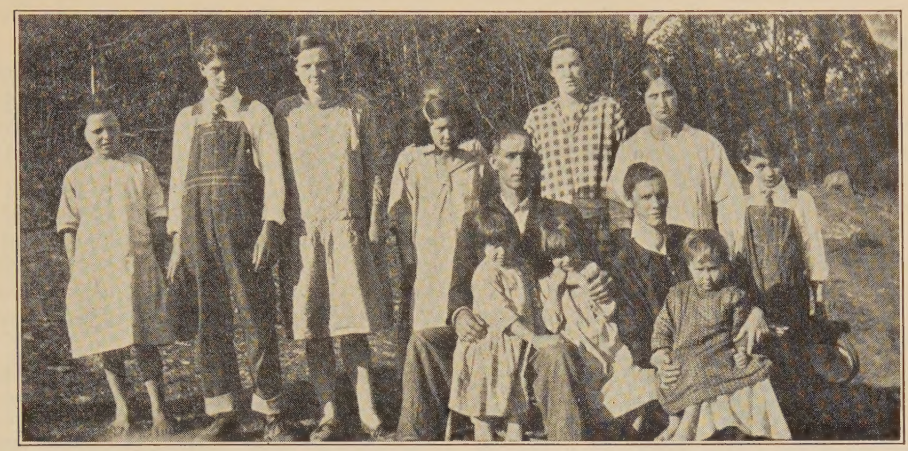
"Finally, the International Missionary Council desires to record its conviction that the foreign missionary enterprise is spiritual and moral, and not a political enterprise, and its work should be carried on within two human rights alone, the right of religious freedom for all men and maintenance by each nation of law and order for all within its bounds."

Sowing Seed Where It Bears Fruit.

There are scores of mountain families of Tennessee, such as the one shown on this page, not to mention others in Kentucky and North Carolina, who are grateful to the Scripture Gift Mission, 119 S. 4th St., Philadelphia, Pa., for sending them Gospels and Testaments. Each month from fifty to sixty thousand Scriptures are sent out by this Mission; most of them to volunteer workers in rural day schools and Sunday schools. The children are asked to "earn" their Testaments by first reading through a Gospel and memorizing a verse or two. Thus the Testaments are more deeply appreciated, and many children are being brought into a saving knowledge of Christ.

It is an interdenominational and nonsectarian mission, not conducted for profit, but seeks the widest possible scattering of the "Good Seed" in rural sections not reached by other agencies.

Last spring, when motoring through the foothills of the Great Smokies of Tennessee, the extension secretary of the S. G. M. found a little home by the road-



A mountain family in Tennessee supplied with Bible and portions by the Scripture Gift Mission of Philadelphia.

side where the mother said she had a little Testament which was "well worn out, but if this house should catch on fire I'd get my Testament the first thing."

God's written Word is so scarce that it is indeed precious in these mountain sections, and we do well to furnish it to those who are so hungry for it and who so wholeheartedly trust its "many great and precious promises."

News from Damascus, Syria.

Rev. Elias Newman, Irish Presbyterian Mission, Damascus.

There has been a good deal of unrest among the Moslems, chiefly on account of the action of the Turkish government in closing some of the mission schools in Turkey and the agitation of Palestine Moslems against the Jerusalem Conference. Not a day passes without a fiery article against missions and missionaries in the local Arabic press.

A few months ago the Damascus Moslems complained against the activities of the Rev. Alfred Nielsen of the Danish Mission. Most of the charges against him were false, and he was given no opportunity to reply, but nevertheless the Moslems were able to bring sufficient influence to bear upon the French authorities, and they ordered him to close his reading room and refrain from missionary work among Mohammedans.

The work among the Jews is going forward unhindered. Our two schools for Jews are full. Our reading room is drawing hundreds daily. Our weekly Bible lantern lectures are as popular as at first. They are now held in the courtyard in the open air, and as many as 300 to 400 attend each lecture.

The work of visitation of homes and shops is proceeding steadily, and the colporters and Biblewomen are greatly encouraged.

There seems to be a great desire on the part of the Jews everywhere to get hold of the New Testament. Of course this does not go unchallenged. Some of the authorities are trying to prevent this interest on the part of the Jewish people. Some of the rabbis have excommunicated any that venture near our mission, and are bringing pressure to bear upon parents urging them not to send their children to our schools. Long articles have appeared in the local Jewish press denouncing us for our missionary activities among the Jews. This has not done us the least bit of harm. On the contrary, it has given us free advertisement and brought larger crowds to our mission.

In April I had the great pleasure of accompanying the brethren Rohold and Payne on a 17-day missionary journey to Mesopotamia. There are about 200,000 to 250,000 Jews in Iraq without any definite or regular missionary work among them. In Baghdad alone there is a Jewish population of 100,000. We distributed over 13,000 copies of Hebrew and Arabic New Testaments and Gospels, also hundreds of copies of W. E. Blackstone's "Jesus is Coming" in Hebrew and Arabic.

We visited Jewish schools and synagogues, houses and bazaars, and everywhere we were most graciously welcomed. Never once was a copy of the Scripture spurned or refused. On one occasion the writer received 10 rupees (between three and four dollars) for a copy of the Hebrew New Testament from a Jew who refused to receive it gratis.

We visited the ancient ruins of Old Babylon, but everywhere we saw signs of the development of a New Babylon.

Baghdad is a large metropolis of some 600,000, consisting of Arabs, Assyrians, Chaldeans, Syrians, Persians, Kurds, Hindus, Turks, Jews and English.

The British Y. M. C. A. with two secretaries is doing a good work, and so are the two chaplains attached to the garrison church. The American Presbyterian Mission is also doing work in Iraq, chiefly among Moslems, along educational lines.

The Jewish field alone lies neglected, and presents a ready harvest for any society who will venture forth. The Jews of Mesopotamia are literally hungering and thirsting for the gospel message.

Baghdad and the whole of Iraq is now much nearer to Europe than formerly on account of the overland auto route. Baghdad can be reached in 18 hours from Damascus.

CHIEFLY STATISTICAL.

The Presbyterian Church in Canada—the minority that refused to enter the United Church of Canada merger in 1925,—reported the following statistics at its recent General Assembly:

		Increase in 2 years.
Ministers	654	96
Elders	5761	882
Families	87623	10235
Communicants, members	172518	18275
Congregations and preaching stations	1281	141
Sabbath schools	1100	242

Nearly four and a half million dollars was raised the past year, an increase of $332,367 over the previous year. Churches and manses bought or built since 1925 number 203, at a cost of $3,256,595.

"A Basket of New Fruit" offered at the annual meeting of the British and Foreign Bible Society of London included portions of the New Testament in 15 new languages, —for African tribes, Oceanian islands, European dialects.

It has been observed that the Gospel of Mark is most frequently the first portion to be translated into a new language. Why Mark? Because it is the shortest Gospel? The simplest?

In addition to the above the New Testament was completed in nine languages which previously were represented only by single Gospels. Revisions of translations of the whole Bible in several languages were also completed.

Altogether this one Bible society publishes or circulates the Scriptures in 608 languages.

The organized work of Methodist women has been the study of a special commission during the past quadrennium. The results were presented at the Kansas City General Conference.

Three forms of deaconess activity are now going on harmoniously, and more new deaconesses were enrolled last year than ever before. 95 women are working as pastors, and 99 as assistants, not to mention 500 other full-time salaried church workers. There are 787 women on the faculties of Methodist colleges. Counting deaconesses, but not including 3386 pupil nurses in Methodist hospitals, there are 10,000 women in full-time religious and social work of the Methodist Episcopal church on full pay.

Workers of the Presbyterian Board of National Missions preached and taught in 7013 places in the United States, Alaska and the West Indies during last year. In some of these enterprises, namely, the 183 schools conducted by the Board among the Indians, the Colored people in the South, in Alaska and elsewhere, it has both preached and taught to more than 50,000 pupils. In other places the healing love and power of Christ were made known through hospitals, clinics and dispensaries to the number of 30. In 3243 other places, through the isolated sabbath school and by itinerant missionaries, the gospel had a hearing. Weak and struggling churches all over the land, on the prairie and in the crowded city, were kept active as centers of worship, Biblical instruction and evangelistic appeal,—2025 of them. Between 200 and 300 churches were enabled through the Board to secure adequate houses of worship and manses.

BY WAY OF SUGGESTION.

Attention should be paid to the prayer meeting room. It should be prepared, as a dinner table is prepared, for the number expected. One hundred people scattered over 300 chairs will kill any prayer meeting. Put the extra chairs in a side room, and bring them out as needed if the attendance exceeds your expectation!—"Watchman-Examiner."

The subject of personal work was frequently discussed during one of the Young Men's Christian Association conferences at Lake Geneva, Wis. One young man, speaking to his chum, was heard to say:

"Charley, old man, that personal work business is getting on my nerves!"

His friend replied: "Well, Sam, just remember that there are two sets of nerves, the sensory and the motor. Just let this matter get on your motor nerves and you won't have any trouble at all!"

Kitchens in Japanese houses are dark and inconvenient, according to a missionary writing in "Spirit of Missions." The writer says they lack tables, windows, comfortable floors, and most of the simplest conveniences and arrangements that are taken for granted in an American kitchen. So he remodeled a rectory kitchen: installed a wooden floor, sink and laundry tub connected with the sewer, table, larger cupboard, all conveniently placed.

The result was obvious, and immediately other kitchens were done over. One effect is to release the housekeepers from much toil and allow them to give more time to church work and worship.

The test of a sermon is not whether it is educative and satisfies a quite worthy intellectual curiosity as to the meaning of a passage. If we call it a sermon we must relentlessly ask ourselves these test questions: Is it going to help people to live? Does it actually touch life and come to grips with the things men are daily facing? Does it send them away with new courage and hope to climb the shining way?

We must not be satisfied if a man goes away and says, "That was a fine sermon," or "That was a fine preacher." We must not be satisfied till people go away and say, at least to themselves, "That made a difference to ME," or "That is going to help ME," or "That makes life more meaningful to ME."
—Rev. Leslie D. Weatherhead.

Out in the Fields.

The little cares that fretted me
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might hap
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God!

—*Selected.*

A few years ago I happened to attend a mission given by the Dominican fathers in a certain city. Curiosity drew me, but I learned a good deal.

There were two preachers. The first mounted a temporary platform, and for thirty minutes delivered an "instruction" on a point of Christian doctrine. Slowly and deliberately he drove home his teaching, making things clear as day. Again and again he would stop and ask for questions, which were freely offered. At the close he asked:

"Do you understand now what I have been saying?"

There was a great roar, "Yes," from 2000 throats.

After a hymn the second preacher ascended the platform, and preached a terrific sermon from the words, "What shall it profit a man if he gain the whole world and lose his own soul?" The effect was most marked. The audience was ploughed to its depths.

It seemed to me that this method was psychologically right. Apart from the doctrine inculcated that night (with all of which I could not, of course, agree), I felt that the method of approach was wholly desirable. And it would be a good thing if we could send out men two and two after the manner of our Lord, the one to teach Christian truth, the other to drive home for an immediate decision. I have tried it once or twice with great effect. Some such method is necessary today when the great

mass of people is wholly ignorant of the elements of our evangelical faith.—Rev. F. W. Spurr.

HIGHER CHRISTIAN EDUCATION.

The College of Preachers connected with Washington Cathedral is to have its cornerstone laid at the annual meeting of the National Cathedral Association in Washington, D. C. The building for the college has been given by a prominent layman, and is to cost $250,000. This same layman has also provided an annual income of $50,000 for the institution, which is the first of its kind to be erected in this country.

The purpose of the college is to offer special training and opportunities to clergymen of outstanding gifts and promise.

What is a Christian college? President Erdman Smith of Ottawa University gives the following test description of a Christian college:

"In my judgment a college is Christian when the institution as an environment facilitates the student's selecting the best experiences, organizing his knowledge, forming his habits, determining his attitudes, and intrepreting his world in terms of the kingdom of God. A college is Christian when the student has the aid of Christian teachers who help him to discover, develop and discipline his powers and develop his personality in terms of Jesus Christ. A college is Christian when every teacher, regardless of the subject he teaches, has a Christian philosophy of life and a Christian outlook upon life as the background of his teaching and of his contacts with students."

Where can such teachers be found? Where are they being trained?

A School of Sacred Music is announced by Union Theological Seminary of New York City, to be opened this fall for the training of choirmasters, organists, and other leaders in the ministry of music and teachers of sacred music in schools and colleges. In this plan the seminary is following in the lead of the Bible Institutes.

It seems desirable that those who lead in this part of the worship of the church should be educated in fellowship with men preparing for the Christian ministry, and to some extent in the same classrooms. While it is not necessary that they should take the entire course in theology, they ought to know the contents of the Bible, the history of Christian thought, and the historic liturgies. They may profit, also, by the courses in public worship, in hymnology, and in some other of the ministries of the modern church.

Professor Clarence Dickinson, who has been in charge of the department of music at the seminary, and is organist and choirmaster at the Brick Church, will be director of the new school. Those to be associated with him include several leading musicians in other churches and schools.

A two-year course will lead to a certificate, and a three-year course, it is hoped, to a degree in Sacred Music.

The Biblical Seminary in New York.

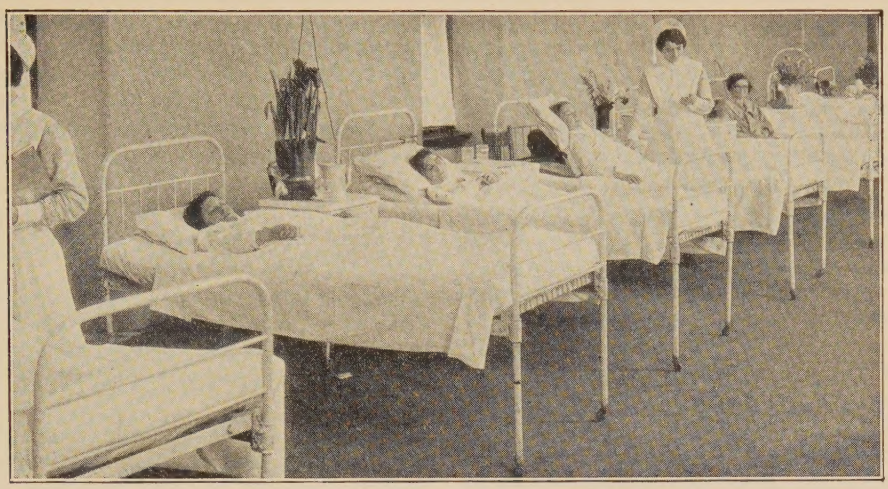
It is a source of great satisfaction to the friends of the Biblical Seminary in New York (Dr. W. W. White, president), that it has enjoyed increasing official recognition of its standing as an institution of higher learning. The standards set by the Board of Regents of New York State in the matter of conferring degrees are the most rigorous of any in the country, yet this seminary is recognized by the Board as qualified to prepare and recommend students for certain degrees according to the provisions of state regulations covering such matters.

In 1916 the Board of Regents granted the seminary a revised charter whereby it recommends candidates for theological degrees issued by the Board. These degrees are Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology. This year the Board added the degrees of Bachelor of Religious Education (B. R. E.), Master of Religious Education (M. R. E), and Doctor of Religious Education (D. R. E.)

In addition to this the seminary has a cooperative arrangement with the School of Education of New York University respecting courses leading to the degrees of Master of Arts and Doctor of Philosophy.

In the elder days of art
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere.

—Longfellow.



Hospital patients have time to read. Visit your local hospital and supply the patients with sound, readable religious books, such as the Moody Colportage Library!

CONVERSION—IN DOCTRINE AND IN ACTUAL LIFE.

"We Know What That Is!"

One night when I was speaking on the subject of conversion, a man boldly declared:

"We know what that is! That is what happened to Sampat."

Others testified to the wonderful change that took place in Sampat when he became a Christian.

He is a poor, illiterate man, in Nardoda (India), but he knows something that is hidden from the wise of this world.—L. Earl Hartman.

Delivered from the Lowest Hell.

I think of one who for many years was a high priest of one of the greatest shrines in Nigeria, and who had himself year after year sacrificed many on that altar to Chuku. I think of him as he came as a humble catechumen into the church, learning to spell letter by letter that he might read the Word for himself. I think of him becoming a communicant in the church. Before he died he called his old servant, and chose this word from the 86th Psalm to be placed on his grave:

"I will praise thee, O Lord, with all my heart! I will give thanks to thy name for evermore, for great has been thy mercy towards me, for thou hast delivered my soul from the lowest hell!"—Rev. A. W. Wilkie, West Africa.

"Can't You See I'm Changed?"

In Mrs. Taylor's "Call of China's Great Northwest" is a story from the experience of Dr. Kao, one of the first to set out at his own charges to evangelize this region.

He had been preaching and seeing patients in an inn at Kanchow. A soldier had taken no little interest in the message, and this is how his conversion announced itself to the doctor. He heard him talking to his restive horse as he rubbed him down, remonstrating on his bad behavior, little thinking that he was overheard.

"You know well what I was before I became a Christian," he was saying. "You know how I would have beaten you and sworn at you for carrying on like this. Can't you see that I am changed? Come, now, you must change now, too, and learn better ways!"

Evangelical Conversion.

Wherever a man is, in any deep and real aspect of his life, truly turned to Jesus Christ, and from there begins to live life with and for Jesus Christ, that I call evangelical conversion. It is the personal contact which is the essential thing, not any prescribed point of contact.

Now it is just this inward personal contact which is lacking in so much of our

religion today. We have conferences and schemes without end. Never was the program of Christianity—for international peace, for social justice, for ecclesiastical unity, for a hundred truly Christian ends,—more admirably presented and more earnestly advocated than today. But Christianity, while it leads to a program for making a new order of society in the world, is not that in the first place. It is, in the first place, a conversation of the conscience with Jesus Christ, resulting in a personal allegiance to him. This is indispensable for Christianity not only as a religion, but even as a social program; and where this is lost not only will the churches wither, but all good causes will weaken. For after all it is love and devotion to Christ which supply the deepest and most enduring inspiration for the service of humanity.

In this respect we are living today largely upon our Christian capital. A great proportion of those who are most faithfully and sacrificially working for the social good inherit, if they do not share, the traditions and obligations of this personal Christian motive. I sometimes wonder whether, if that motive fails, anything else—even political enthusiasm,—will supply its place. It is for the church to see that it does not fail.—Dr. P. Carnegie Simpson.

A Witch Doctor Saved.

She stood before them in all her witch doctor's adornments. With her hair done up in black clay and ornamented with inflated goats' bladders, and with a seemingly endless number of charms and medicine pouches hanging from her neck and arms, Sangoma, witch doctor of witch doctors, raised in the air her wand and tiny cowhide shield, crying:

"I am tired of it all! I am tired of deceiving the people! I choose Jesus!"

The awe-stricken little congregation in Mziplace, an outstation of Umzumbe, Natal, South Africa, fixed their eyes upon the distinctive witch doctor's insignia which crossed the chest and back of Sangoma, and marveled:

"Can this be true? A witch doctor choosing Jesus! A teacher of witch doctors repenting! A witch doctor giving up all the goats and cattle she has been earning!"

For Sangoma, of whose conversion writes Mrs. George B. Cowles, missionary under the American Board of Commissioners for Foreign Missions since 1893, is no ordinary person. She stands as far above the common variety of native physician as a great specialist stands above a young interne.

"Do we all not know her? Have we all not feared her?" thought the group of native Christians. They hardly dared whisper. Surely the Holy Spirit was near.

Sangoma turned suddenly after taking her stand as a Christian. With goat bladders bobbing and skin kilts flapping she disappeared down the grass path which led to her hut.

Soon she returned with her drum and other medicine pouches. Tearing the goat bladders from her hair and wrenching off her leather scarfs, she laid them all "at the disciples' feet." Soon a solemn procession headed by Majoze, the Zulu evangelist, filed out of the small church. A fire was built, and one by one the pouches, the bladders and all the other paraphernalia of superstition were fed to the flames. The drum, the wand and the scarfs were about to follow when Majoze, the evangelist, stepped forward and raising his hand, said imperatively:

"No! I want these for our missionaries. I think these should be sent to the 'American Boodie' (American Board) in Boston."

And they were sent to accompany this truly remarkable story of the conversion of great witch doctor Sangoma. They rest now upon a table in the rooms of the American Board of Commissioners for Foreign Missions on Beacon Hill.

Like all really good stories, this one has a sequel. A few weeks later Rev. George B. Cowles was called to Mziplace to conduct a communion service. Witch doctor Sangoma —no longer a witch doctor, however,—was there. They had washed the black clay and grease out of her hair. In the place of dirty cowhide kilts was a neat cotton dress. Cleansed within and without, she sat happily "at Jesus' feet."

What makes this story even more appealing is the fact that Mziplace is one of the smallest of missionary preaching places in Umzumbe. Work started there recently, and it was only a short time ago that the headman of this little village put in a plea for a school teacher, saying:

"Even though we are so small, should not

a place where a witch doctor was converted have a teacher?" Did they get one? They certainly did.

"Neither Do I Condemn Thee!"

JOHANNA VEENSTRA.

Chief Amadu had a large household. He had many wives. Frequently did I go to visit them and bring them the gospel message.

There is one of these wives of whom I would like to tell you.

Chief Amadu took this woman a few years ago. He took her. He paid no dowry to her relatives. After she was in his compound for some time she tired of this life. These women resent being under the authority of another woman, and being just like slaves. Sometimes months would go by and she would not hear the voice of her husband, the chief. She had little or no fellowship with him. He had so many wives, and of course he had his favorites: quite likely she was not in that class.

One day she arose from the compound and returned to her relatives. Her husband sent for her, and she was made to return. But her heart never returned to that place and to that husband. Under cover of darkness she would find a way out of the compound, and then she would soon be lured into sin. This became quite a habit, until the chief heard of it, quarreled with her, and again she left the compound. He did not try to get her back. Neither would any other man offer to marry her, as no man will marry a chief's wife while the chief is living. They are afraid to do this. The woman became a public prostitute, and remained so for a couple of years. She drank heavily, and indulged freely in sin. She was drifting down at a rapid pace.

She had a brother who had come to know the Lord. He faithfully testified of Christ when he was in the family compound. This sister repeatedly heard the message. Then came a struggle. The light dawned in her soul, but the dark path of sin had become such a habit it was hard to forsake. The enemy had his clutches wound tightly about her, and was loath to release her to another Master. But who can withstand the power of the Almighty? That same Jesus who liberated a woman before the eyes of her accusers so long ago, would also liberate this sinful woman. Yes, he set her gloriously free!

She has now walked the path of life for some months. She has made public confession. She is learning to read the Word, and has made good progress in the catechism.

A little time ago I was dealing with another brother of hers, who does not know the Lord. I was telling him how the Lord Jesus changes the lives of his children when he gives them a new heart. I asked him:

"Do you think there is any change in the life of your sister?"

"The change in the life of my sister is known to all. She has turned right around. Formerly, wherever there was a beer-drink one would never miss seeing her there. She always ran from place to place in search of beer. Now she never touches it. She does not run the streets to look for it. Before, she was a public woman: everybody knew her as such. Now she has a new marriage, and she stays at home. She does not follow after sin any more. Yes, she has changed, white lady!"

This man is not a believer, but he sees the truth. And he speaks for many who testify to the wonderful change that has come into the life of this woman.

What a wonderful Saviour! He still stoops to lift up the fallen. He still whispers to the souls that are drifting down and that cry to him for help. He sends his Spirit into the heart of a sinner, and brings to pass a complete and marvelous transformation.

What a privilege is ours to be allowed to declare the works of this wonderful Christ! And what a joy is ours when we see a soul steeped in sin coming to the cross and accepting our Lord! Even the angels rejoice, and shall not we do likewise?

There are scores of such sinful women in this part of Africa. Oh that many more may come to know the Lord Jesus, and hear him say, "Neither do I condemn thee!"—Sudan United Mission "News-Letter."

THE LAND AND THE BOOK.

The Real Moses.

As the archeologist's spade uncovers the ancient past and he interprets his finds he sheds many sidelights upon the Book. Thus among the papers in his new book, "Flights

into Antiquity," Mr. Arthur Weigall has something new to tell about several Bible subjects, as quoted in "Public Opinion."

In a chapter on "The Real Moses" he gives the following interesting description of Moses' appearance and habits before he left Egypt, all based on research and much nearer the truth than the notions generally current. The author writes:

"The representations of Moses in medieval and modern paintings and stained glass have so familiarized us with a bearded, long-haired figure in voluminous robes reaching to the ground that it may be somewhat difficult for us to recognize him as a clean-shaven young man, who had short hair carefully combed back from his forehead, and who wore a loose-sleeved shirt of white linen open at the neck, and a sort of kilt extending below his knees, while on his feet were shoes with pointed toes. It may be rather startling, too, to find that when he went for a walk he put on a cap and a pair of gloves, and carried a walking stick. . . . .

"On important occasions, however, he wore a heavy wig which hung down his shoulders in a mass of black curls and plaits, and was in effect not unlike the long wigs worn by our ancestors of the days of Queen Anne. . . . .

"At night he slept upon a bedstead having a wooden frame and a springy body made of cord threaded in a criss-cross design, over which was a soft and pillow-like feather mattress. There was a canopy over this bed, supported on ornamental pillars of wood, and thus the whole thing was much like an ordinary four-poster.

"He kept his clothes in wooden chests or trunks made of wickerwork, having trays inside which could be lifted out and which were divided up into compartments for shirts, collars, handkerchiefs, and so forth. His wigs were kept in wig-boxes. Other small boxes contained his comb and toilet articles, his scents, skin-foods and face creams, his razor and the hone on which it was sharpened, and there were special boxes for his shoes."

The Jordan Valley.

Most geologists hold that the Jordan valley is part of an old sea-bed, traces of which remain in numerous shingle banks and beach levels. This, they say, once extended to the Red Sea and even over N. E. Africa. Shrinkage caused the pelagic limestone bottom to be upheaved in two ridges, between which occurred a long fracture, which can now be traced from Cœlesyria down the Wadi Akaba to the Gulf of Akaba. The Jordan valley in its lower part keeps about the old level of the sea bottom, and is therefore a remnant of the Miocene world. This theory, however, is not universally accepted, some authorities preferring to assume a succession of more strictly local elevations and depressions, connected with the recent volcanic activity of the Jaulan and Lija districts on the east bank, which brought the contours finally to their actual form.

The natural products of the Jordan valley, a tropical oasis sunk in the temperate zone and overhung by Alpine Hermon, are unique. Papyrus grows in Lake Huleh, and rice and cereals thrive on its shores, whilst below the Sea of Galilee the vegetation is almost tropical. The flora and fauna present a large infusion of Ethiopian types, and the fish, with which the river is abundantly stocked, have a great affinity with those of the rivers and lakes of East Africa. Ere the Jordan enters the Dead Sea its valley has become barren and forbidding, as seen in the photograph reproduced herewith.

Such human life as may be found in the valley is mainly migratory. The Samaritan villagers use it in winter as a pasture ground, and with the Circassians and Arabs of the east bank cultivate plots here and there. They retire on the approach of summer. Jericho is the only considerable settlement in the lower valley, and it lies some distance west of the stream on the lower slopes of the Judean heights.

Debir, a City of Joshua.

The American School of Archæology has recently finished a notable work of research in a comparatively fresh field of exploration in Palestine by uncovering the site of the ancient city referred to in the Book of Joshua as "Kirjath-sannah, which is Debir." This city of Biblical times was renowned for its beauty of situation in the hill country of Judah, south of Hebron. It apparently suffered in many of the early tribal wars with that larger town, but was so completely overwhelmed by foreign invaders, probably the Assyrians under Sennacherib, that it was

Valley of the Jordan. (Photo by Keystone View Co., New York.)

covered beneath the sands of the desert and was lost to human knowledge. When the director of the School of Archæology and Professor Kyle of Xenia, Ohio, began the work they had little to guide them except what appeared to be traditions of a buried city.

The excavators were somewhat surprised at the richness of the treasures which they uncovered. They dug through strata which they were able to identify by the remains as extending from the time of Debir's destruction, 700 B. C., to the third millennium before the Christian era. They uncovered a fortress that extended over an area of almost eight acres, and which must have been one of the strongholds of Israel in the wars of Joshua. The old defence gave evidences of a high degree of military engineering skill, with well-constructed battlements and secondary defences, and walls fifteen feet thick and at strategic points almost fifty feet in height. But more interesting from the archæologist's viewpoint were the specimens of pottery and of military weapons and agricultural implements. These all pointed to an unusual industrial activity, and bore evidences of the advanced state of civilization of the Israelites at the time, conforming in every respect with the description furnished by the writings of the early prophets.

While the city itself was lost its name has been preserved as a "city of Joshua." Tradition gave to it high rank as a place of residence of princes and men in honor among legendary heroes of the fabled land around Hebron. The work of the American explorers would seem to justify the belief that Debir was at one time a favored place of residence, and a city of wealth and industrial importance. Why it was so completely abandoned is one of its mysteries.

Another value to the discovery lies in the fact that almost anything that may lead to a better understanding of Joshua is eagerly sought. Critics of all religious faiths have been in conflict over not only the Book of Joshua, but over the prophet himself. The view of the extremists that there was reason to doubt the historical reality of Joshua is not now accepted, but most of the Hebrew authorities believe that it was impossible for him to have performed all the deeds recorded of him, and that the Book of Joshua was a compilation. If these new discoveries will throw more light upon one of the most engaging personages of Biblical and secular history they will repay all the labors which the American School of Archæology has put upon its task.—New York "Sun."

Supplying Jerusalem with Water.

Bible students long ago noted the fact

that Jerusalem is about the only large city of antiquity that was not located on a river or the sea. Situated in hill country it has always been short of a water supply.

Ever since the British took the city over from the Turks they have been harassed over this matter of water. Jerusalem has a population of about 70,000.

During past months the shortage of water was so acute that building operations were stopped, according to an article in "Chamber's Journal," and water had to be rationed, the allowance per family per day being five gallons. Furthermore, this was obtainable only on six days out of the seven, and it had to suffice for drinking, cooking, washing, and cleaning.

When Jerusalem was taken over from the Turks it was entirely dependent upon the rainfall for its supply of water. This was caught during the rainy season on the flat roofs of the dwellings, and stored in underground cisterns until needed. One of the first acts of the British was to clean out these cisterns, some six thousand in number, repair, number, and cover them over. Some of these cisterns had not been cleaned out for forty years or more, and their condition may be imagined.

On the coming of the British the Jews began to return in large numbers to the city of their forefathers, and it was evident to all that something must be done to increase the water supply. So British engineers went to the Virgin's Fountain, just outside the city. This is a spring, but inclined to run dry in the summer months. They sunk a well here, and managed to increase the flow. Then some fifteen miles south of the city an old reservoir, known as Birkett Arroub, built by Pontius Pilate nearly two thousand years ago, was repaired, and from this point water was pumped to the city, the reservoir holding some five million gallons. Those ancient reservoirs known as the Pools of Solomon, lying to the south of Bethehem and said to have been built by Solomon, were also repaired.

A new source of supply has been secured by tapping a spring in the Ain Farah gorge. One of the first tasks of the engineers was to build a roadway down the gorge, the above mentioned article continues. On account of its steepness and the wild character of the country this proved no easy feat. It called for a great deal of blasting and the construction of many hairpin bends.

The spring itself gushes out from a mass of broken rocks, and then flows for a considerable distance through the ravine, turning it into a delightful oasis. From time immemorial the gorge has been the gathering-place of the shepherds of Palestine. This wild spot is associated with the 23rd Psalm, for here David is said to have spent his boyhood days tending the sheep.

The spring has been enclosed, a tank erected, and a pumping-plant installed. Halfway up the gorge there is a second pumping-station, and a third at Anathoth, the home of Jeremiah. By means of these stations the water is raised to the main tank on the highest point of Mount Scopus. This is virtually a continuation of the ridge of Olivet, and overlooks Jerusalem. The capacity of this tank is two hundred thousand gallons, equal to twenty-seven hours' flow of the spring. The engineers, however, have arranged for water still to flow through the gorge, and the shepherds will continue to gather here as they have done since David's day.

BY WAY OF ILLUSTRATION.

Old reflections were expressed under a new figure in a recent poem in the "Chicago Tribune":

Youth blows through the world
Like little, laughing flames:
Like the forsythia yellow flame
Youth burns into blossom
Before it bears leaves. . . . .

And we, imploringly,
Stretch out our hands to youth,
Not for the world it promises,
But to warm us at the flame:
For we know, we know
That when the leaves come
The flame blossoms will fall
And die!

Roots Refreshed.

A lady who was a loyal churchgoer told Rev. James Reid she could never remember the text of a sermon after the service was over. He expressed surprise, but she pointed to a growing plant in her room.

"Look!" she said. "I watered that plant this morning. You don't see any traces of the water now, but the roots are refreshed!"

As the Lightning.

The Rev. Edward Irving was once preaching at Perth. His text was taken from the 24th chapter of Matthew, regarding the coming of the Son of man.

While he was engaged in unfolding his subject, from out of a dark cloud which obscured the church there came forth a bright blaze of lightning and a crash of thunder. There was deep stillness in the audience. The preacher paused, and from the stillness and the gloom his powerful voice, clothed with increased solemnity, pronounced these words:

"For as the lightning cometh out of the East, and shineth even unto the West, so shall the coming of the Son of man be!"

CURRENT THOUGHT.

If a church shares its life with the whole of the community it is alive and indigenous.—Dr. E. Stanley Jones.

You cannot imagine a home without a woman working in it. How, then, can you imagine a spiritual home without a woman doing her part?—Miss Axel of Syria.

The distinctive Christian message is the individual transformation of character and the making of that character react on public life.—Premier Stanley Baldwin of England.

The acid test of all teaching depends upon two questions: Are my pupils thinking for themselves? What are they doing about it?—Selected.

Christian perfection is a spiritual state, mediated by the Holy Spirit, in which the believer in Christ has a full assurance of his redemption through the blood of Christ, and enjoys unbroken communion with the love of God. The desire for a state of perfect attainment is extremely widespread, and such attainment is an inalienable part of the gospel revealed in Christ.—Rev. Harold W. Perkins, D. D.

My trip to Africa opened my eyes about Christian missions. Shall the highest expression of self-sacrifice and devotion in the religion of Christ pass from the face of the earth? Shall the best friends of the primitive people desert them in this the greatest hour of their need, the hour of transition? Shall the most ennobling and stimulating force in the daily life of Western nations cease to exist? If you say "Yes," you will say, "Missions shall cease." If you say "No," you will say that missions shall not cease,—because missions as I saw them in Africa mean these things.

Before I made this trip to Africa I had taken it for granted that missions had had their day, and that now we should look forward to a day of education on the government basis. What I would say here is that after this trip of some eighteen thousand miles around Africa I have come home absolutely converted to a belief in missions. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea.—Prof. Mabel Carney, of Teachers College, Columbia University.

Fundamental fissures in the church of God (we are not referring to the crisis in any one church,) are not producing the moral cleavages inseparable from a rightly functioning spiritual life. Mr. Dinwiddie, a chief authority on the American Indian, before his death reported a remark made to him in a railway carriage by a foremost evangelist:

"Dinwiddie, the tragedy of the church today is that it is too soft to split! In times gone by men used to split over every little bit of doctrine that came up, but now the church does not even split over the deity of Jesus Christ and his atoning blood."

Our forefathers were more masculine. For dangers far less threatening to the life of the church, now appearing in all its groups, 2000 ministers faced howling mobs in 1662. The unknown factor in the current situation is the extent to which, embedded in all groups, there is a people of God so charged with explosive grace as once again to "turn the world upside down."—D. M. Panton.

There is nothing ambiguous or conditional in what our Lord has to reveal about his mission and its fruitage. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned"; "Lo, I am with you alway, even unto the end of the world"; "In my Father's house are many mansions; I go to prepare a place for you . . . . that where I am, there ye may be also."

It is this quality of positiveness that must be proclaimed in its fulness in these days when people are being gorged with querulous investigations, with deductions drawn from "data gathered by laboratory research," and with theories whose attraction lies in sensational negatives. Only positiveness can settle the dust of confusion and clear away the fogs of misinformation.

There are times when an argument is a mistake. We are in the midst of a period when the spiritual welfare of society is conditioned on the church's obedience to the commands of its head. There is neither reason nor occasion for compromises and combinations with the forces of this world. "There is one God and one mediator between God and men, the man Christ Jesus." It is he who must be lifted up not only as the divine victim of sin, but as the only way, the only truth, the only life. If men will know the God who bestows eternal happiness upon them, they can find him in his beloved Son. Nowhere else do we know him in mercy.—"Lutheran."

Spiritual Anemia.

Our deepest trouble is not obscurantism but anemia, the thinness and poorness of spiritual life. In the records of the early church we are impressed by the radiant joy, the infectious enthusiasm, the glowing hope, the ardent affection, of those early days. Can we match that sense of liberation, that intoxicating rapture, that deep central bliss? The problem is not simply that of making Christians, but of making Christians of the best and highest type. And for this the loftiest morality is not enough. Religion is not just morality touched with emotion. It is the most tremendous force we know. When it bursts into the life in all its explosive energy the fountains of the great deep are broken up. Or it may steal into the life as the dawn into the world, and without crisis brighten to the perfect day. But it is tragic when the light at noonday is only a stereotyped dawn.

Far too many Christians seem as if they had been vaccinated against any profound experience of religion by too weak an inoculation. If religion is anything in our lives it ought to be everything,—not in the sense that it shuts out all other interests, but that it supplies the underlying harmony to every melody of life. But we search too little among the roots of our religion; we live too much on the shallow crust, too little at the fiery center. Our endless and sometimes fussy and futile activities call us from the still brooding and the mystical fellowship in which the mind gains depth and lucidity of vision, while the tired and fretful spirit finds strength, refreshment, and peace.—Dr. A. S. Peake.

What Would St. Paul Say Now?

Who will admit today in any sphere of life that the dead hand of a past tradition is to fetter all advance and progress? Are a few words of St. Paul uttered to the women of Corinth in the days of long ago, when women occupied a subordinate position, to hold good for all time?

The question is not what St. Paul thought meet for the women of the first century, but what he would think meet for the women of England in the 20th century, if he were with us now. Times have changed, and women have changed with them. Today we have women doctors, barristers, members of Parliament, and even a woman Lord Mayor. In every walk of life women are filling positions of responsibility, almost invariably satisfactorily, and sometimes even with distinction.

This is the era of women's liberation from the prison-house of a dead past, and it is a tragedy that the church, which is called to be the nursing mother of liberty, should prove the last stronghold of sex domination.

But there is a more serious issue involved. To oppose the entrance of women into the ministry is to fight against the Holy Spirit. It cannot be said that women have no spiritual contribution to make to the life of today. God's message is not limited to one sex, but we limit his appeal by refusing to allow women to voice his message.

Women must take no one-sided view of their responsibilities. They must minister to both sexes equally. If a woman is unable to do this her church will become a woman's church and nothing more, and when that happens it is a clear indication that she has failed in her mission.—Rev. Edith Pickles, Liverpool.

Approach all your doctrines through the person of Christ!—Andrew Bonar.

Limited or Permanent Endowments?

The question of endowments for religious and charitable objects was brought forward for fresh consideration by the recent action of Mr. Julius Rosenwald of Chicago.

Some years ago he created the Julius Rosenwald Fund for certain charitable purposes. It now amounts to twenty million dollars. In making a further contribution Mr. Rosenwald directed that the entire sum, principal as well as interest, should be spent within twenty-five years of his death. He also stipulated that the trustees may not serve more than six years consecutively, and that none of them may be over 65 years of age. He indicated that it often happens that the trustees of philanthropic foundations become more concerned with perpetuating endowments intact than in spending the money for the purposes for which the foundations were created. He termed this tendency as "bureaucratic."

It is a well known fact that permanent endowments encounter certain difficulties after a time. Some have miscarried. The Andover theological seminary case is one where resort had to be made to the courts to prevent the misuse of the funds in spite of the plain provisions of the gift: and even yet the trustees do not seem to know how to use the endowment within the strict law. There are Unitarian churches in New England that have substantial endowments where the church has disappeared except as a formal organization holding funds. With ever mounting costs of living and teaching many endowments become quite inadequate to carry the objects they were established to promote, and additional endowment must be raised.

Is it Mr. Rosenwald's wish to have his fund used up before it falls into some of these difficulties? Or does he not believe in this generation paying the bills for generations to come?

In the case of religious, charitable and educational institutions which are conducted on a non-self-supporting basis, endowments seem to be almost a necessity, and certainly offer a practical plan, to supplement the income secured from living donors. Should trustees be absolutely tied by the dead hand, or should they have liberty within certain limits in adapting endowment funds to changing conditions as the years pass?

Are We Still to Expect Something Good out of Russia?

Miss E. Huhold, Kassel, Germany.

Everybody who has followed events in Russia knows that the most difficult fight the Soviet government is having is against religion, which they call the opium of the people. The reason why even up to the present time the Bolshevists did not succeed to knock down the church we have to find partly in the oft-seen fact that as soon as a religion has martyrs it gains in numbers, who are mostly pertinacious adherents. But the chief reason is to be found in the fact that nowhere else has the Christian religion taken such a hold on the people and become so inseparable as the Russian church is with the Russian people.

The Soviet government calls their exertions in this fight "the events at the religious front." Surveying the latest events on this front will help us to get a right view of this important development.

Of course the most desperate fighting takes place at the time of the great Christian festivals at the Christmas and Easter seasons. The defeat which the "godless people" suffered last Easter was so immense that they were forced to conclude a compromise with the church. But in spite of that the Bolshevists availed themselves of every opportunity to do harm to the church and to ridicule the ordinances and ceremonies, as well as to make despicable the representatives of the church in the eyes of the people. They tried to bring this about by means of the Movement of the Godless, who were called up at Christmas time to make up for the defeat the previous Easter. Thanks to the large sum they got from the government they were able to display quite extraordinary activity, and so the festivals in the workmen's clubs showed the height of splendor and pleasure.

These Christmas festivals of the Communists had to take place of course on the 25th of December according to the new

calendar, but in all the towns and villages the people celebrated Christmas on the old date according to the Julian calendar, 10 days later, to which the anti-Bolshevists stick most tenaciously.

The priests too were active. They organized evenings when religious, ethical and other questions were discussed, and in between there were choirs which sang to the people the beautiful old hymns for which the old church services were famous. What was best of all was that the priests had succeeded to get hold of the young people, and they had large audiences of both young men and young women.

And so in spite of their tremendous efforts the Union of the Godless had to count another defeat not less formidable than the former ones.

They do not deny this in their papers. We read in the "Komsomolskaja Pravda":

"The religious propaganda is growing incessantly, and is working everywhere,—in the families, in the churches, in the large houses inhabited by many families, and even in the streets. There are in Moscow hundreds of halls belonging to the Union of the Godless which have quite gone to pieces. Till a year ago the organization of the Union counted more than 29,000 members in Moscow, but there are only 7600 of them today. We have not even eight clubhalls for the workmen of 150 factories. Amongst the 2,025,000 inhabitants of Moscow we count only 7600 people who belong to the Union of the Godless, and among the many thousands of workmen in Moscow we find only nine who are members of it."

Another Bolshevist paper writes, boiling with rage:

"Even new churches have been built quite near the following factories: one near the factory of the Communistic Guard, province of Vladimirsk; one near the factory of the Red October, province of Smolensk; one near the cotton mill of Jarzevsk, province of Smolensk; one near the factory of the Red October, province of Saratovsk; one near the factory of the Pravda, near the station of Butovo at the railway line of Kursk. And that is not the end of the list of the newly built churches, which have all been built with the pennies which the workmen saved by pinching themselves in their food."

And not only that: there are even cases where the workmen stood up and defended their religion against the government. So at the government's congress in Vladimirsk, where they refused to have put into the program anti-religious speeches, which were intended to be delivered by some government deputies from Moscow. In Orechov-Sujev, one of the suburbs of Moscow, the clergy collected from the workmen 2000 rubles in order to have an old church done over again. In Samara it happened that some of the Communists whom they had enlisted as members of the Union of the Godless belonged to the church choir. In one of the villages of Besulupsk the people provided their church with electric light. In a town not far from Moscow many of the Red Pioneers, the Communistic children's organization, have gone over to the children's church choir. In the factory of Ustink in Moscow an advertised meeting for workwomen could not take place because nearly all the factory women had gone to church. There was to be held a congress of the Godless Union in Ufa on December 20, but of the expected 320 only 79 appeared, so the president was forced to defer the congress until the autumn of 1928. In the Prochorowsker cotton factories in Moscow there were four meetings of the Godless Union broken up by workmen. To their propaganda meeting held in the workmen's club of Melitopolsk on January 6 a division of soldiers of the Red Army came also, but these soldiers were so disgusted with the blasphemous expressions of the speakers that they began to give them some heavy blows. The whole club furniture was dashed to pieces, and there was general fighting until a division of the G. P. U., formerly Tscheka, the secret police, came and made an end of it.

It is clearly to be seen from all this that the Bolshevists have not succeeded in breaking down this last bulwark of Russian nationality, and that the Russian people are really beginning to wake up from their frightened state of continual alarm, and to resist the Bolshevistic terror with a daily growing strength. In spite of not having the pure doctrine, and much superstition being connected with it, the Greek church is yet the means by which the Russian people are clinging to God. This nation has shown by its tenacious fight for the maintenance of

these their most sacred possessions that they are worthy of them. They have showed also that in spite of the Bolshevist government they are sound at heart, and are still in possession of all the conditions for a national rise later on.

What Jesus Christ Has Meant to Me.

Rev. Paul Scherer, D. D., New York City.

He has meant God to me. Vividly, insistently, with complete satisfaction, he has meant God.

Nobody else in my life has ever meant God just as he has meant it. All of us, I suppose, meet God for the first time in those faces that look down over us when we are children. In those hands that pass so coolly, softly over our brows, for the first time we meet God. It is the best ideal we have of him, that love that stoops over us, until Jesus Christ becomes a reality in our lives. Then he takes that ideal up in his hands, and there is something in his face akin to that which was in those other faces, and he lifts that ideal far up beyond; as far as you can reach and farther, until the highest thing you can say of God is that he is like Jesus.

Now to me that is a mystery, but it is a fact. Why should I find in the Jew one before whom my whole soul is willing to bow itself down, content to worship, wanting to go no farther? I say, why is that? Explain it as you like, but it is a fact that I have found in him and through him all the God I want. I can say nothing less.

All that I know of God, I do not say I have learned it from Christ, but I have seen it in Christ. And he has meant to me a certain kind of God. Then too nobody ever knew how far God could go. What an unspeakable gain it was when the world found out that God would do anything to find one living soul, if only that soul would claim sonship with him through Christ!

He showed men that in himself. He brought them up out of their trembling with one word ringing in their hearts, and the radiance of that word was on his face. Do you know what that word was?

I remember once reading of a Roman emperor who was riding in a triumphal procession with all its pomp and glory, when suddenly from the crowd a child broke out. A soldier sprang forward, and other soldiers stopped the disturbance.

"Go back," they said, "go back! He is your emperor."

The child looked up into their faces, and seeing no look of recognition said to them:

"He is your emperor,—he is my father!"

That is the difference that Jesus Christ has made in humanity's thought about God. He has made that difference in my thought by putting there what humanity has always wanted to find.

They say that Helen Keller's mother used to bend over that little cradle where the deaf and dumb child lay in her living tomb, and sob out her anguish, trying to get that child to look at her with some faint semblance of recognition.

"Helen," she would say, "don't you know I love you? Your father and I would do anything for you. We would work our fingers to the bone to make you understand."

I wonder if that isn't what Jesus has been doing?

All the while Helen was probably thinking, if she was capable of thought at all:

"Why doesn't this person speak to me? Why is she given to such silence? Who is she?"

I wonder, those of us who have not heard God nor seen him, I wonder if God has nevertheless not spoken, not appeared? I have both heard him and seen him in Jesus Christ.

The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth!

Palestine Pathways: Sermons of Travel in the Holy Land, by Frederick David Niedermeyer. Fleming H. Revell Co., New York. 190 pages. $1.50.

Fifteen sermons on Old and New Testament texts that lend themselves to information and explanation derived from the author's visit to Palestine, and which make the Bible stories live anew and furnish messages for today.

The Real Presence.

Rev. Professor David Smith, D. D., Ireland.

Do we not all recognize that our blessed Lord is "really present" in his sacrament of the Supper, and that when we believingly and lovingly celebrate it we meet and commune with him? Yes, but if we argue thus we are simply playing with words and obscuring a momentous issue. For "the real presence" (realis præsentia) is an historic phrase with an historic significance, and what this is appears when we observe that "real" bears here its proper sense of "actual" or "substantial." Its antithesis is "spiritual." Thus the phrase denotes that our Lord is corporeally present in the sacrament. By the priestly consecration the elements are "transubstantiated." Bread and wine before the consecration, thereafter they are so no longer, but the very body and blood of our Lord; and it is his sacred flesh that is "torn" by the teeth of the communicants even as it was torn on the cross by the nails and the spear. Each celebration is a repetition of the sacrifice on Calvary, and by literally eating his flesh we literally feed upon him, and he is literally incorporated with us.

I.

This amazing doctrine, so defiant of reason and as will presently appear so heretical in its implications, is the medieval rendering of our Lord's words of institution in the upper room:

"Take, eat: this is my body! Drink ye all of it: for this is my blood of the covenant!"

It was a late and gradual development, and it was never definitely formulated and declared an article of the church's creed until the year 1215, when the Lateran Council under Pope Innocent III enacted that "the true body and blood of Christ are truly contained in the sacrament of the altar under the appearance of bread and wine, the bread being transubstantiated into the body and the wine into the blood by divine power." Nor even then was it universally accepted. Protests were still raised, notably by that caustic Dominican John of Paris, "the Ass Goader" as he was styled, nor did they cease until its reaffirmation by the Council of Trent.

It is no marvel that the doctrine was thus strenuously opposed, for not merely is it an offence to reason, but it is (1) subversive of the Christian revelation, and (2) contrary to the evangel of the New Testament.

(1) The doctrine is that the whole body of our Lord (totus Christus) is "really present" in the consecrated elements, and not on a single altar but simultaneously on many altars in many places wherever the sacrament is celebrated. The implication is the omnipresence of his body. While this may be predicable of his glorified body it should be considered that it was ere his passion and resurrection that he instituted the Supper. Only at the cost of denying the verity of the incarnation and regarding his humanity, after the manner of the Doketic heretics, as a mere semblance is it possible to maintain that while he reclined at table with the Eleven he was "really present" in the bread and wine, and they literally ate his flesh and drank his blood.

(2) It was the evangelical aspect of the doctrine that appealed to the Reformers, and its offence in their eyes was mainly twofold. "The minister," says one of our Anglo-Catholics, "who consecrates the sacrament must be a priest," since it is only by a priest, empowered by episcopal ordination, that the miracle of transubstantiation can be effected. And what is this but a denial of the evangelical truth of the priesthood of all believers and the soul's free access to God by the one mediator? And moreover, according to the New Testament, our Lord's atoning sacrifice was perfect and complete and therefore final, needing no repetition. "We have been sanctified," it is written, "through the offering of the body of Jesus Christ once for all. He, when he had offered one sacrifice for sins forever, sat down on the right hand of God. For by one offering he hath perfected forever them that are sanctified." But according to the Romanist doctrine every celebration is a fresh sacrifice. "In Mass," says the Tridentine Creed, "there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead."

II.

How comes it to pass that a doctrine so palpably irrational and involving issues so destructive of evangelical truth has capti-

vated not merely the unthinking multitude, but so many acute intellects and devout souls, and still commands the faith of so numerous a section of Christendom? It must surely have within it a heart of truth appealing to some perennial need of the human soul; and now let us bethink ourselves what that need is, and what is its evangelical satisfaction!

This and much else that is profitable will appear if we consider an ancient and too-much-forgotten definition of the sacrament, stated in the 13th century by St. Thomas Aquinas, that master of scholastic theology, a scholar, a poet, and a saint, and despite his medievalism a true forerunner of the Reformation, and repeated by that most excellent Puritan divine William Ames, better known by his Latinized name Amesius. "The sacrament," says the former, "is a sign commemorative of the passion of Christ, demonstrative of divine grace, and prophetic of future glory."

See what this means!

III.

The sacrament is, in the first instance, a commemoration.

It has a backward look, directing our thoughts to the infinite sacrifice once offered for the sin of the world, according to that word of our Lord at its institution: "This do in remembrance of me!" And truly it is most needful that we should remember him as he dwelt here in the days of his flesh, bearing the burden of our sin and sorrow at every step of his progress from Bethlehem to Calvary, and keep ever before us that moving discovery of the unseen Father's love and mercy. But more, much more, is needful. Our hearts crave a present Saviour, not merely one who lived and died long ago, but one who is alive for evermore, with us, according to his promise, alway even unto the end of the world and manifesting himself to us in his ancient and eternal grace.

And the sacrament meets this need, forasmuch as it is "demonstrative of divine grace." It has not merely a backward but an upward look. It is not merely a commemoration but a communion, bringing us into immediate fellowship with the living Saviour. And this blessed end is achieved by the ministry of the Holy Spirit, according to the Lord's own promise to his disciples after the institution of the sacrament on the night of his betrayal, that he would not leave them desolate. "I will pray the Father, and he shall give you another comforter, that he may be with you forever. He shall teach you all things, and bring to your remembrance all that I said unto you. He shall bear witness of me. He shall glorify me: for he shall take of mine, and shall declare it unto you."

Here is the evangelical truth of the real presence; but unhappily, as we have seen, the doctrine of the Holy Spirit was long a neglected domain of the Christian revelation, and the medieval interpreters, conscious of the soul's need of a present Lord but oblivious of its divine satisfaction, turned to that crude invention, the magical transubstantiation of the sacred elements into his body and blood. His real presence is the gracious ministration of his Spirit, that blessed comforter who came in his room when he went away, that he might come to us again and be with us in a deeper and closer fellowship than was possible in the days of his flesh.

Nor is this all that the sacrament means. It has not only a backward and an upward, but a forward look. It is "prophetic of future glory."

Here is the significance of that saying of our Lord in the upper room: "I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." It was indeed the last time that he would ever sit with them at an earthly table, or eat with them the sacramental bread and drink the sacramental wine; but one day he would sit with them at a better table and share with them a nobler provision. For that earthly table was a symbol and a prophecy of the heavenly banquet, the glad feast of home-gathering: and in leaving them on that dark night he was only going on before them to prepare the better table and furnish it with the nobler provision against their arrival.

Here then is the complete significance of the holy sacrament! It links past, present, and future. It speaks of a Saviour who not only shed his precious blood for the world's sin long ago, but lives evermore, our present help, our eternal heritage. And thus all the persons of the Blessed Trinity are concerned in the gracious ordinance. It is, in the beautiful phrase of the Latin church, our

viaticum, the provision for our pilgrimage to the City of God. The cross is our starting-point, and we keep ever turning back in believing remembrance to that hallowed trysting-place; the Holy Spirit is our comrade and helper on the road; and the Father's house is our destination, our eternal home.—"British Weekly."

Glimpses of Revelation.

An unpublished address by Rev. Arthur T. Pierson, D. D.

"Behold, he cometh!" Those three words in Revelation 1. 7 sound the keynote of this last book of the Word of God. It opens the revelation, or apocalypse, of Jesus Christ.

Apocalypse means coming out after obscuration, appearing out of hiding, like the sun coming out from behind the clouds: and it implies that Jesus Christ has never yet had a true revelation. The incarnation was not a revelation of Jesus Christ: it was rather a disguise, for his humanity obscured his deity. But when he comes again his deity will be so transcendently apparent as that he shall be revealed in the fulness of his glory as king of kings and lord of lords. Now this is the greatest event that the world will ever know anything about. The first coming of our Lord was a stupendous occurrence, but it bears no comparison with the second coming, towards which this book points and looks.

And what you meet in the first chapter you meet also in the last: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be!" (22. 12). When he first came every eye did not see him. When he comes again every eye shall see him. Probably after his resurrection no one saw him except those appointed of God. He was probably invisible to the world that had rejected him and crucified him. But when he comes again he will be visible to the world. They who pierced him shall for the first time understand the awful outrage, the crowning iniquity of his rejection and crucifixion. And all those who have been identified with a worldly civilization and with his rejection will wail because of it.

Let us confront the awful facts which are set before us in this marvelous book! Between the first and last intimation that he is coming there lies an inspired panorama in successive scenes, painted by the Holy Ghost, intended to show to the disciple what shall come to pass shortly, for the time is at hand.

Now this book is the most neglected of all the books contained within the compass of Scripture, and there are four reasons why it is neglected.

In the first place, people confuse prophecy. In the Old Testament, when the prophets looked forward they saw his first and second comings in perspective, and they did not know the difference between the two. Just as when you look across the landscape and see one line of hills near by and another line of hills farther off, they are in proximity as you see them, but if you should travel from one to the other you might find that fifty miles stretched between. Now the prophets saw the first and second comings of Christ in perspective, and their language covers both, but not until he had come and there still remained prophecies unfulfilled did the saints begin to understand the interval of time between the two comings. We stand between, and we know that the first coming must never be confused with the second.

The second reason why this book is neglected is, people confuse the church of God with the visible organization called the church and with a worldly civilization largely affected by the church.

The third reason is, it is supposed to be a book of inscrutable mystery, and there is no use studying it because you can never find what it means.

But it is the only book in the Bible upon which a special mark is set as something to be read and studied and heeded for the walk of life: "Blessed is he that readeth, and they that hear the words of the book of this prophecy, and keep those things which are written therein!" As long as God has enjoined the study of the book, and put a special blessing upon the study of it, woe be to you and me if for any reason we neglect it!

The fourth reason why this book is neglected is, people are not willing to accept the

discouraging aspects of truth which it presents.

It is scornfully called a pessimistic book, and people hate to be pessimists. Now I like to know the facts. I like to ask, Are these things so?

The Procession of Events.

Taking this panorama of events as they are set before us in this book, what have you? Let me refer to the main detachments in this procession! If you see a military procession you do not look at the individual soldiers, but at the companies.

In Revelation there is the church of God, and there is the world coming to its culmination in what is called Babylon the great. First we have the church in separation from the world. Then she is the woman clothed with the sun, with the moon under her feet and the crown of twelve stars. She is persecuted by the world, and for the protection of the man child has to fly into the desert. Afterward we find this same woman, the church, identified with the world and riding on the world as the beast that sustains and supports her. Now she is a harlot, and strange to say she who as a woman faithful to God was persecuted by the world, now as the harlot, identified with the world, is herself a persecutor drunk with the blood of martyrs. What an awful lesson!

Out of this union between the church and the world there come two great forms of calamity. The first is apostasy within the church herself, and the second is a mystery of iniquity, culminating in the man of sin, of whom we read in 2 Thessalonians.

Now comes, blessed be God! the great interposition of the Lord Jesus Christ. When he comes what will he do?

First, he will destroy the man of sin and the mystery of iniquity that he represents.

He will not strike a blow at the man of sin,—notice that! He will destroy him with the breath of his mouth and the brightness of his countenance.

Next will be the calling out of the faithful saints in the first resurrection from the midst of an apostate church.

Then the millennium, and the general judgment of the great white throne, the most august event in all coming history, of which all previous judgments, which are temporal in their character and are intended as warnings and admonitions to win men from their evil ways, will find their culmination and consummation in an eternal and irreversible judgment. In that judgment no saints will appear, because they will be living and reigning with Christ. It is emphatically true that he who believes in Jesus Christ shall never enter into that judgment. He will appear before the judgment seat of Christ, the place of award, not settling the matter of eternal destiny but only our position, relation, or rank in the kingdom, but he will never come before the awful presence of the judge on the great white throne.

On one occasion Edward Irving, in the prime of his ministry, went into his church in Regent Square, London, which in those days before there was gas or electricity was lighted only by a few candles placed in candlesticks around the room. He labored up the pulpit stairs, a pale man with long black hair, bearing in each hand a candlestick, which he set down on the pulpit before him. He got up and read these awful words about the great white throne, and then with inexpressible dignity and pathos stooped down and blew out the candles, and they were in darkness. As though he had seen the great white throne, and the last light of human hope forever passed into darkness, and death and hell cast into the lake of fire! The presiding elder of the church, present on that occasion, said that in all his life he had never had such a tremendous impression made upon him of the results of the last great assize.

Then comes the new creation, the home of the redeemed, in which enters nothing which defiles, or works abomination, or makes a lie; where there are no more tears, no more griefs, and no more death; where the lamps you have thought were quenched you will find have been allowed to burn, and the links of life that you thought were parted will be seen never to have been broken; where the saints will reassemble after the separations of the ages, and look into the face of the everlasting God!

I thank God unspeakably that there is one triumphant note in this war of the ages,—it is my Lord Jesus Christ. And I thank God I am on his side, the winning side, and shall step into the chariot of God and move with him to the eternal glory.

The Parable of the Talents.

Rev. George A. Buttrick, New York City.

And unto one he gave five talents, to another two, and to another one, ... and straightway took his journey. Matthew 25. 15.

Jesus once said that though heaven and earth might pass away his words would still live. He believed them to be indestructible, and the unfolding history of our earth is vindicating the prophecy. When Jesus uttered his words they were heard by few. Now they are pondered by millions. Rolling years only add to the authority of his gospel.

Take this parable for example! It has acted like a magnet on great minds.

Carlyle said in his abrupt, forthright manner, "This is the question of questions: What talent is born in you? How do you employ that?" Old Dr. Johnson prayed with deep sense of modesty, ". . . . When I shall render up at the last day an account of the talent committed unto me, may I receive pardon, for the sake of Jesus Christ." Macaulay pointed out that this parable gave to the language a new adjective, "talented," —"a talented man." Robert Louis Stevenson, when he spoke to the Samoan chiefs at the opening of the new road they had built to the door of his Samoan villa out of gratitude to him, reminded them that the true champion of Samoa was not the man who blackened his face and made constant havoc of war, "it is the man who makes good roads, plants good trees, ... and is a profitable servant before the Lord, using and improving that great talent that has been given him in trust."

The Peasant of Galilee said with truth: "Heaven and earth may vanish, but my words shall not pass away."

Let me remind you again that we need not look for hidden allegorical meanings in each word of these parables! Jesus had an overflowing imagination, and if we read these stories without imagination, if we judge him with literal and prosaic minds, we shall sadly miss the splendor of his spirit. We must not force the brimming river of his mind into the channels of our little dogmas.

In the days of Jesus provincial rulers would go to Rome at the accession of a new emperor to crave from him the continuance of their rights. Often the subjects would make counter representations, and plead that the ruler should be deposed. The servants left in charge of affairs needed all the faithfulness they could gather. Perhaps they were in the midst of a hostile population. If their master should be deposed they might pay for their loyalty with their lives. If they were not faithful, on the other hand, and their lord did return,—well, rulers in that day (as witness Herod,) were none too gentle!

One servant in this story was responsible for five talents. He listened carefully in the marketplace, informed himself regarding the prospects of crops, anticipated the arrival of caravans from Damascus, watched the movement of troops, and on information gleaned invested his five talents so shrewdly that he made a hundred per cent on his investment.

Another servant was entrusted with two talents. He hammered along at his task,—a blunt, honest man. He drove his oxen hard, making every acre of ground produce a full acre's yield, so that after a time his two talents had become four.

The third man had one talent, and he hid it in the ground. That was the traditional way of saving money in the Orient. In India in 1915 a pocketful of gold coins, Dr. T. R. Glover tells us, was dug up in the compound of a factory. The dates on them showed they had remained hidden there since the first century of the Christian era. He knew his master was a cruel master, this one talent man, and here was the money!

Everyone listening to Jesus knew what the story meant. Herod himself had gone on just such a journey a few years before. Perhaps Jesus was drawing daringly on Judean politics for his illustration. If so, you can imagine how the parable riveted their thoughts!

Human Endowment.

What, then, does the parable teach?

First, the seeming inequality of human endowment: "To one man five talents, to another two, to another one."

We are not asked how many talents we

would like. We are not even consulted about being born. We are introduced into the earth, and on reaching years of understanding we perceive that we have talents, some five, some two, and some of us only one. Shakspere had five talents in literature, Michael Angelo had five in art, Phillips Brooks in preaching, Newton in science, Edison in invention. These are the bright particular stars in life's crowded firmament. The vast majority of people have two talents. They are the hosts of useful mediocrity. Then there are those who are limited or handicapped, the one-talent men.

"All men are created equal," says our Constitution. What we mean is that God intended everybody to have full opportunity to prove himself, for clearly the statement will not hold on its face value. We are not created equal, we are created unequal. We are unequal in native gift, for one man is a Shakspere and another is a hack writer. We are unequal in opportunity, for one man can speak to millions over the radio and another is a trapper in the Canadian woods seeing his neighbor's face only at rare intervals. We are unequal in advantages, for one has good looks and another has not, one goes to college and another must be content with a grade school education, one inherits money and another slaves in poverty.

But lest we should accuse God of being a respecter of persons let this counterbalancing truth be borne in mind: The five-talent man must produce five talents more if he would satisfy his lord, the two-talent man must show two extra talents for his labor, the one-talent man can earn the "Well done" if he gains but one talent.

The one-talent man is not required to show five talents as the fruit of his scanty capital, nor can the five-talent man escape condemnation if he presents only two or three or four. A talent, you see, is like every other coin: it has two sides. On one side is written "Endowment," on the other side is written "Responsibility."

In whatever measure we are gifted, in that same measure we are accountable. You wish you had a hundred talents like So-and-so? But do you wish you had So-and-so's responsibility to produce another hundred talents through his trust? With every load of jewels God leaves a load of

Rev. George A. Buttrick of New York.

care. You covet the other man's gift: do you covet his burden?

Mark again—lest God should seem a God of gross favoritism,—that the parable portrays every man as having some talent.

We are all talented people: no one is left emptyhanded. Nay, each one of us is royally equipped with stores of time, health, and all the treasures of sight and hearing, of emotion, of will, and of mind. If one man has five talents of intellect, another has one full talent of love. Who is to say if the five talents are really of higher value than the one?

There is still a deeper truth to answer forever any charge that since talents are unequally distributed heaven is unfair. The reward of the five-talent man was in his lord's commendation: "Well done, good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy lord!" The reward of the two-talent man was exactly the same commendation. Not a word, not an accent of the voice is different. Thus we are introduced to Christ's system of measurements.

You remember he said of the widow who cast two mites into the treasury while the Pharisees gave lavish contributions, that she had cast in "more than they all." "More than they all" means in the Greek phrase "more than they all put together." But by what system of measurement did Christ arrive at such an estimate? If gifts are

measured by monetary size, she gave less than anybody. But Christ does not measure gifts by monetary size: he measures gifts by cost of sacrifice and degree of love.

So in computing human success Jesus has his own revolutionary set of values. He asks not, "How many talents have you made?" but "How many compared with what you received?"; not "What wealth of treasure do you bring?" but "How good and faithful have you been?" Surely the judgments of heaven are without a flaw!

If God's rewards were according to our ability we would be favored or penalized for the manner of our birth, over which we have no control; but God searches our lives not for fame but for fidelity, not for glory but for goodness. "Well done, good and faithful servant!"

A beautiful story is told (and truthfully) about the death of Livingstone. When the great missionary was buried in Westminster Abbey all eyes were fixed on a Negro who stood at the head of the casket. He was the Zanzibar servant who had brought his master's body from the African swamp, asking as his sole recompense that he might attend it on its sad journey across the sea. Think of the two men, Livingstone with a million talents and the Negro slave with but one,—his mind dense, his color a curse (seeing that white people hate a man for no other reason than that his skin is a different color), his only gift to look up and follow like a faithful dog. Unequal in talent, but equal in faithfulness, and therefore brothers in reward!

The One-Talent Man.

But what of the man with one talent? As we compare our lives with others who have played mighty parts on a mighty stage we feel ourselves kin to the one-talent man. What of him?

The parable was written mainly for him. It draws his portrait with more individual care than is lavished on the other two servants. They are important, but when the third man is discussed they move apart, one to the right and one to the left hand of the lord, leaving this one-talent character in the bold center of the picture.

He is not a bad man, not drunken or wasteful. He is not without some sense of responsibility, or he would have squandered his talent. He is not without ability to read people: he saw that masters in Herod's day "reaped where they had not sowed," and were unjust. What was wrong with him? He was guilty of an unjust appraisal of his master. But that might have been forgiven him, as the parable implies. He was slothful ("Thou wicked and slothful servant"), which was perhaps worse than being mistrustful; but even so he might have saved himself from outer darkness. What was his real crime? This: he was so appallingly shallow and flippant in the consideration—or the lack of consideration—which he gave to his own life that he set no value on his talent or on his lord's need of it. That was the crime. He said, "What does this talent matter? When will my master ever miss this?" And he went his unexamined, careless way to his doom. The lack of vision, placing no worth on his life, and the lack of an adventurous passion in using life, these were his ruin.

He did not see that his talent was needed. Jesus shows us this master—even though two servants had brought him fourteen talents in all,—caught in overpowering wrath because this one talent was not used. Jesus never indulged in melodrama. He means us to understand that in the economy of God every talent is needed. In the building of a cathedral men of five talents are needed to carve the oak screens and to set the mosaics in glorious pattern. But these artists would be helpless without one-talent men to dig the foundations and to lay the masonry. Why should we say that one man's gift is greater than that of another when every man's gift is essential to the rearing of the temple?

The failure of a one-talent or two-talent man leaves as bad a blotch on the divine workmanship as if a ten-talent man had been treacherous. Yet we say, "Will the walls of the kingdom be higher for my few bricks?" Yes, the walls will be in danger of falling if there is a gap where you should have worked. Yet we ask, "How far can my vote carry for the banishment of selfish politics? How much can my voice modify opinion in favor of world peace? What loss would there be if I treat my talent as though it were a stone in a museum?"

Has that particular kind of a devil ever spoken to you? If so, remember that God

is weaving a kingdom tapestry, and that though another man may have fine talents your two are not numbered among his, and that without the thread of your life the fabric of the kingdom will be with blemish!

This man in the parable not only failed to see that his talent was needed, he underestimated its value. But Jesus was forever insisting on the worth of obscure service. He spoke of the crucial importance of one cup of cold water given in love. He said that not one jot of the divine law should pass away. He commended the man who was faithful over the least.

The value of one talent! Do we know what is little and what is great? No! There was a man in Christ's day whose only talent was the brute strength to carry Christ's cross, and there was a woman who cast one farthing into the treasury, and these two mean more today in the true progress of the world than the pride of Herod and the philosophy of Gamaliel. This man was blind to the value of a talent.

One last fault was his: He lacked vision to understand that talents have amazing power both of growth and of decay.

This universe is so constructed that five talents, faithfully employed, can in a few years become ten. I beg that you ponder the fact. Have you five talents of sympathy? Match your talent against the opportunity, and heaven knows there is enough opportunity for the exercise of sympathy,—and the capacity in you for sympathy will double, triple, quadruple! It will unfold like a rose from a seed, like a butterfly from a chrysalis. God has made an earth marvelously fertile for talents well used.

But on the other hand, this universe is so constructed that talents slothfully neglected vanish away. When buried in the ground they do not abide: they rot. Power rightfully and diligently used is enlarged power. Power remaining stagnant is paralyzed power.

"Take the talent from him and give it to him that hath ten!" Is that unfair? Not at all: it is rather a calm statement of what happens every day. Can you play the piano? Play frequently and your capacity for musical appreciation will grow! Never touch a keyboard and soon you will be unable to play! "Take away the talent from him!" Have you the instinct for prayer? Employ it, and soon the skies will be filled with spiritual hosts! Bury the instinct and it will decay! "Take away the talent from him!"—and the end of that man is torment of conscience, or what Jesus called outer darkness, weeping and gnashing of teeth.

Do we realize that God needs our talent? Do we know a talent's value? Do we know a talent's power of growth or decay? A hell of brimstone has few terrors, but a God who meets us and asks, "What kind of a hand did you make at the strange game of living?," to whom we can give no answer but a buried talent, his sentence would be hell indeed!

(This address is one chapter in a new volume, "The Parables of Jesus," just published by Doubleday. See "Our Book Table," and secure a copy!)

Aspects of Faith in Hebrews Eleven.

III—The Spirit of Detachment.

Rev. James Reid of Eastbourne, England.

By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tents, ... for he looked for a city which hath foundations, whose builder and maker is God. Hebrews 11. 9, 10.

The picture we have this morning is the picture of a man who was a wanderer, what is called a sojourner. He was always on trek. There was a wanderlust in his blood that kept him moving on across plains and deserts, never at rest.

We find Abraham first dwelling in Ur, in the land of the Chaldees. He moved up from that land and came to Haran. Then he moved out from Haran, leaving his father's grave there, and on he wandered ceaselessly, exploring, stopping a little here and there, and then always moving on, by faith.

He was a sojourner. There are people who will tell you that Abraham was just a Bedouin of the desert. There are tribes of wandering Arabs there still, always moving across the country, never at rest. There

are people who will tell you that that is the explanation of Abraham's wandering. But that is not the view of Scripture, which always has the deepest view and the truest view of the motives which inspire men's conduct. The business of Scripture is to strip off the surface and illumine for us the motives that move man's conduct.

The Scripture, uncovering the springs of conduct in Abraham, tells us that it was not merely wanderlust in his bones that set him wandering, it was a spiritual instinct. He was not obeying a call of the blood, he was obeying a whisper in his soul. He was not obeying the impulse of what we call merely nature, he was obeying what he felt to be the call of God. By faith Abraham sojourned, dwelling in tents, not houses. By faith he sojourned in the land of promise as in a strange country.

What was Abraham seeking? Abraham was seeking a country where his soul could be at home. He was seeking an environment that would be in harmony with his spiritual nature. In Ur of the Chaldees he was living among a race of idolaters, people who worshiped the sun and the moon and the stars, and the result of that idolatry revealed itself in the corruption of their lives.

It is a thing we ought to understand, and people who tell us that all religions are as good as one another ought to understand that there is not anything in the world so corrupt as a corrupt religion.

That which gives you the ultimate secret of a man's life is the kind of God he worships. And the extraordinary thing is that religion, when it goes wrong, is of all corrupting things the most corrupt, for just because religion has the power to call upon a man to devote to it all his energies, so when a religion is a corrupt religion it takes all a man's energies and instincts and impulses and drags them through the mire.

You can see that perfectly well throughout history. People point out many of the evil things that have followed in the wake of religion, and that is perfectly true. A great many evil things, inhuman things, have followed in the wake of different religions, and even in the wake of Christianity. Some of the darkest chapters in European history have been chapters describing what went on in the name of Christianity. But, of course, when you come to the secret of it you discover that it was a corrupt form of Christianity. If you take the Inquisition, for instance, or if you take the old practice of witch-burning, some of the darkest and most inhuman chapters in all history have been due to the fact that men were holding at that point a corrupt and incomplete view of God.

So Abraham, dwelling in Ur of the Chaldees, was dwelling in a land where his spirit was wearied with everything around him, and where he could not find peace. Answering the call of God he set off wandering, and he came to Haran. At Haran he stayed for a while, but finally he realized that this could never be his home, that he could not find what he was seeking there. So he set off again, seeking for the land of promise, and the curious thing is that he came to the land of promise.

The Bible tells us he discovered that even the land of promise could never be his home. He discovered there was nothing in its smiling plains which could give his spirit peace. It could not satisfy him. So he wandered on again, wandered on until the day of his death, never settling down, always a wanderer.

By faith he wandered. By faith he sojourned in the land of promise as in a strange country. By faith he kept the pilgrim spirit, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which had foundations, whose builder and maker is God.

World Strangeness.

The explanation of this is perfectly simple. Faith had awakened in him the basic fact of our nature, that we are spiritual beings, and that we can never be satisfied merely with a material earth. That is the most elementary discovery of our life,—the discovery that the material world in itself can never satisfy man's being.

A great many have made that discovery today, although they have not explored the meaning of the discovery.

People awaken to it in various ways. Some awaken to it by the very surplus of the things they have, through having material prosperity and exploring all that riches can give, and then discovering that the gilt and the tinsel wear off, and that there is not anything real beneath.

I believe the modern world has awakened to that discovery. When you read novels like those of Mr. Galsworthy, for instance, you discover that they are all the product of this vague dissatisfaction with a material civilization. One of his latest books, "The White Monkey," is a story in which the central figure is a white monkey eating an orange, sucking out the heart of it, with some of the rinds lying on the ground. The monkey is looking out with strange, restless eyes. One of the characters in the book, standing before this picture, describes what it means to him. He says that monkey is just the picture of a great many people in this civilization of ours, looking at life with the feeling that there is something behind it which they have never discovered. Life for them is just a sucked orange: nothing in it but dissatisfaction.

Beneath that picture he says you could put this motto: "Civilization found out."

Some people discover this world strangeness through sorrow. When sorrow breaks into life there are many who discover for the first time in their experience that the real things in life are not the things they possess, but the real things in life are its affections and its fellowships. They are the eternal things, besides which the things we call our possessions are but dust and ashes.

Some people discover it through their ambitions, and the success of their ambitions. There is an old motto that nothing succeeds like success. As a matter of fact, it would be truer to say that nothing fails like success.

If you interrogate a man who is called successful by the world, and if you get to his heart's core, you will discover that he has realized that his success has been really a failure. That is to say, he has put all his strength into achieving something, and when he has got it he has discovered that it did not represent the thing for which he sought.

Many a man, for instance, seeks a big fortune. He imagines he is going to find happiness, and all he gets is a big fortune. He is a failure. He has reached the land of promise, and he is a stranger in it. It is not his home.

You can see this unrest in a dozen ways. You can see it often in the way in which some people meet death. There are some who meet death with what looks like a kind of courage, but it is not real courage. It is

Rev. James Reid of England.

a sense of disillusionment with life. They turn away from the life they have been living like people who are turning away from a waterless well.

You can see this sense of unrest in a good many of our inventions. People have no sooner invented one thing than they go on to invent another. We imagine that when we have reached a certain stage we will have got all we can get in the way of comfort and convenience, and when we reach that stage we are no sooner there than we set out for something further.

The fact is that we are strangers on the earth. William Watson, the poet, confesses it:

"Strange the world about me lies,
Never yet familiar grown:
Still disturbs me with surprise,
Haunts me like a face half known.
In this house with starry dome,
Floored with gemlike plains and seas,
Shall I never feel at home,
Never wholly be at ease?"

The real secret is, of course, that between the spirit of man and the material world there can never be absolute peace. A man can never be at peace in this world as a bird is at peace in the sunshine, or as an ox is at peace in the paddock, and he would not want to be.

I remember going through England during our great coal strike, which caused untold misery and distress and perplexity.

When we were traveling through in the train we came across a herd of cows in a paddock. The friend who was traveling with me said:

"Look at those beasts! They know nothing of our unrest and perplexity. They are wholly at peace in a peaceful universe."

I said: "Yes, but would you like to be an ox in a paddock even at the price of losing your unrest?"

We both agreed that was impossible. We do not belong to the earth.

You cannot define a man, or explain a man, by dissecting his body. You cannot explain a man by dissecting the convolutions of his brain, any more than you can explain a sunset by describing how it seemed by the light striking upon the dust motes in the atmosphere.

"Ye are not of the world," said Christ, "even as I am not of the world."

In Abraham's heart there was the dream of a perfect world, where God would be fully revealed in things, where his nature would find its harmony, and where he would be at home. But he could not find that world in the land in which he lived, and so he could never settle down.

What was wrong with the various places through which he wandered we do not know. Perhaps it was the squalor of the cities. Perhaps it was the kind of people whom he was living with. Perhaps it was the sin around him that conflicted with his best instincts. Or perhaps it was just this, that over everything there lay the shadow of corruption, of unreality, of things that do not last. He looked for a city which had foundations, the writer tells us, and nothing around him in the material world that he saw had foundations which were real.

We talk about the real world as being the world we can see. That is not the real world at all, any more than the real person is the person that we see. The real world is something behind, which is signaling our spirits and our minds, and speaking to us through the material world that we see.

Abraham realized that, and so he kept this unrest in his soul deliberately, refusing to settle down. He kept alive the spirit of detachment. By faith he sojourned in the land of promise as in a strange country.

The Spirit of Detachment.

The point I want to make is just this, that one of the aspects of faith is to keep alive the spirit of detachment.

People try to get rid of this unrest in various ways. Some try to get rid of it by immersing themselves in the material world, by sinking themselves in its pleasures or its various pursuits. They tell us they are perfectly content. They repress the spiritual. Perhaps they manage for a while to chloroform the spiritual instinct and to feel quite at peace with their surroundings. There are thousands of people going about today like that. They are not conscious of any conflict within their souls because for the moment that has been repressed. They are content, but it is not a real contentment. It is not the contentment of St. Paul, who says, "I have learned in whatsoever state I am therewith to be content." Paul's contentment came of his contact with God, whom he was finding through everything. Paul's contentment came in his victory over the needs of the body, while their contentment comes of the tragic surrender of the spiritual instinct. But they never know when the spiritual instinct is going to break out, and it breaks out in curious ways.

You meet a man who is always decrying religion, always making mock of religion, always finding fault with religious people and trying to pick holes in the church, and he tells you that he is perfectly content with the world, and that he does not need religion. The proper answer to that man is in Shakspere's verse, "Methinks he doth protest too much!"

A great many people who cannot keep their hands off religion, although they profess they do not need it, are really confessing in that protest that religion is getting at them and is demanding a place in their life.

There is not any real peace, ultimate peace, which comes by a denial and a repression of the spiritual instinct. Yet some people try that way.

There are other ways. There is, for instance, the way of the cynic. The cynic says all is vanity and vexation of spirit. The cynic says life is a sucked orange, and there is nothing in it and nothing behind it. The cynic looks at life bitterly and says bitter things about the universe, clever, shallow things.

Cynicism, when you get to the root of it,

is just the outcome of a baffled and perverted spiritual instinct. The cynic is a man who has been seeking happiness along one road, and because he has found a signpost which says, "No road to happiness this way," turns his back upon it and says, "There is no road to happiness at all."

Abraham shows us a better way. He discovered the right meaning in life's disillusionment and dissatisfaction. He realized that he did not belong to the earth. He realized that he was a child of God. Abraham recognized the birthpangs of his spiritual nature and found the fulfilment of it in God.

By faith Abraham sojourned. Do not imagine that he had no satisfaction even while he sojourned! He had the deepest kind of satisfaction. Abraham had in his soul a fellowship with God, who was leading him on from day to day. He had in his soul the music of a great obedience. He possessed the sense of God's love and care that came to him through all the changing world around him, giving the winds a message and giving the sky a light that never was on sea or land. Abraham saw through to the meaning of things, he found the true nature of things. But for this he had to keep the spirit of detachment. If he had settled down he would have lost his soul. If he had allowed the world to persuade him that this was his home and this was the place in which he was to live, he would have lost his contact with the spiritual world.

You and I and all of us who want to live by faith must keep the spirit of detachment. Do not let us be afraid of a sense of unrest and dissatisfaction with material things! The truth of the matter is that this dissatisfaction with things and this unrest is really our biggest asset in the world. It is the source of our struggle, of our conflict. It is the source of man's adventure. It is the source of all man's big achievements and discoveries. It is the source of man's conquest over nature, of his fight with wrong and sin and injustice. It is the source of all progress, real progress that makes for a better world. It is the source of the energy by which man has defied his surroundings either to degrade him or to chain him or to turn him into an ox. This sense of unrest and dissatisfaction comes from the sense that we have come from God and that we are going back to God, that life in itself has no power to satisfy our spiritual nature.

It is the beginning of religion. I remember that during the War some letters in the "Spectator" referred to religion and religious experience, and among them there came a letter from a well known scientist who has since died. It was a pathetic letter. He said:

"I must confess to myself and to the world that I have never been able to find any reality in religious experience. But," he said, "curiously enough of late years, whether it is the fact that I see the world fading out of my grasp, or whatever it may be, I have come to find a strange peace in an old hymn:

"Abide with me, fast falls the eventide:
The darkness deepens: Lord, with me abide!"

It is the beginning of religion, this sense of unrest and dissatisfaction.

There was an interesting article in a recent magazine, in which the writer was examining the outlook for religion. He said a penetrating thing, that the reason why people today in many cases are not interested in Christianity is due to our advance in various kinds of material progress. People have got newly rich on a wide scale, and they are so preoccupied with the gains of modern civilization that they have not yet discovered that these cannot satisfy the soul. He says that if you examine into the older families, the families who have had wealth and culture for a great many generations, you will find that there is a real interest in religion, and that they have a real contact with spiritual things. He says the reason is that they have had time to discover that there is not any real satisfaction in material things. But the newly-rich age has not yet had time to work through its riches and to find that there is not anything real in them.

The writer says that Christianity won its first big success in the world because it came into a world where the old gods had become discredited, the gods, that is to say, which are worshiped by successful people of the world. Those are the gods that many people are worshiping today. A world grown up and therefore disillusioned gave the apostles their chance.

I think that is a penetrating thing, and it is something that gives us hope. This sense

of world strangeness is the thing that opens the gateway to Jesus Christ and to God. It lets us into the secret of Jesus and his world, where the real things are love and service.

The Joy of the World.

The second point is this, that this sense of world strangeness lets us into the real flavor and joy of the world itself.

When John said, "Love not the world," he did not mean the material world. God gave us the material world, and God meant us to love it. The real secret of the true love and enjoyment of the material world is to find God in it. No man enjoys nature fully and truly until he comes to find through nature nature's God, until he finds in nature the living garment of God. No man can understand or feel the majesty of the stars in the heavens moving in their courses until he discovers through these things a picture of the divine faithfulness of God, who never changes. No man knows the joy of love until he has passed through all grossness to enter into a spiritual fellowship through his affection, in which he has fellowship with God.

The fact is that the world must either become to us a sacramental thing, letting God into our life and giving us touch with God, or it becomes a prison house, even though it may be a beautiful prison house in which all that makes us truly men and women is subdued and slain. That is the real tragedy of becoming immersed in the world.

To be in the world and yet not of the world; to take those gifts and not be a slave to them; to enjoy its pleasures, and find God in life's pleasures, because God made them and God gives them to us; to feel the splendor of life and yet not to worship it; to enter with all our energies into business and yet not be absorbed by it so that it destroys our souls,—that is the real art of life. To hold the things that we possess, and yet to hold them for God's purpose; to have our possessions and not to let our possessions possess us.

Many people are possessed by their possessions. I know people who think they own a house, but they do not,—the house owns them. I know people who think they own their wealth. They do not own it,—their wealth owns them and directs their life. It directs what they are going to do from morning to night. If they followed their own real desires they would fling the whole artificial business off their shoulders tomorrow and go back to a real simplicity, all the time seeking a city of God which hath foundations, and love and fellowship with man and with God in service of one another, which is real and which when earth withers will become a house not made with hands, eternal in the heavens.

That is the true art and success of life, but it demands a spiritual detachment.

True Service.

Again, the spirit of detachment is the secret of true service in the world.

No man can lift his world who is not living above his world. The people who can serve God in the world best are the people who are free.

It is an interesting thing that some people have never discovered that the most dangerous elements in society are the poor people who have nothing to lose. Why? Because they are free. They are free to be laid hold of by any kind of false idea, or corrupt idea, or destructive idea.

Perhaps they are equalled in their danger by the people who have got so much to lose that they hold on to it with both hands, and will not let it go for anything. The result is that these are holding up the traffic of a new world. Some day, if they hold on to it long enough, as has happened in certain countries, there is an uprush of the elements that are seeking control and do not care what they do, and the whole thing breaks into revolution.

Jesus claimed for his disciples the temper of detachment. That is the explanation of what he said to the rich young ruler who came to him seeking eternal life. He said to him:

"Sell all you have, and give it to the poor, and come and follow me!"

Jesus did not intend by that to mean that everyone who follows him has to sell all he has. What he meant was this: you must secure your freedom. He said to this rich young man, You are not free. You are possessed by your goods and by your possessions. You are anchored, but you must cut your cords and be free. You must secure the temper of detachment.

Today we have all kinds of vested interests that are holding up the kingdom of God, interests from which men are not free. In our country we have vested interests like the vested interests in drink and in armament-making. There are people who are so tied to these things that they cannot give way to the spirit of progress. And we have people who have vested interests in their own comforts and their own possessions. The result is that they are not free for any kind of new and spiritual and Christian world.

How Secure Detachment?

Jesus says we must secure the temper of detachment. How do we do it? By self-denial. That is one way.

Your great Professor James once said that he made it a rule every day to do some self-denying thing, if only to keep his spirit in training. The old monks did it. They cut loose from the world that they might secure the temper of detachment, and in fact, although they took a wrong way, they were perfectly right.

John Wesley said a great thing about money. Money is one of the things that hold people most of all and keep them from real freedom in the pathway of Jesus Christ. John Wesley said money never stayed with him. "I fling it out of my hands as quickly as possible lest it should find a way into my heart."

Some of you have read the life of Garibaldi, the great Italian patriot. At the beginning of his career he had to flee from his country. He went to South America and settled down in Uruguay, and helped them to secure their freedom there. After they had won their freedom they offered him lands and everything if he would only stay with them. But he said, "No, I must keep myself free for Italy." He refused everything and went back to Italy to set her free. After he had won Italy her freedom they offered him anything he wanted, but he said, "All I want is a bag of seed corn for my little farm in Capri," and he went back to Capri to cultivate his farm. He kept the spirit of detachment.

The church must keep the spirit of detachment. We must, somehow or other, keep free from the clutch of things. However we do it we must keep our souls clean from an unhealthy prosperity.

There is a tremendous danger always in the idea of measuring the prosperity of our church by the number of dollars we raise in a year, by the size of our buildings, or even by the size of our membership. Peter said to the lame man in the Temple, "Silver and gold have I none, but such as I have I give unto thee: rise up and walk!" There was a day when the church could no longer say, "Silver and gold have I none." When she went after material power, and when she had won it, she lost the power to say to people "Rise up and walk!"

It is an interesting thing to realize that Israel rarely had a country of her own. She came to the land of promise, but she never fully possessed it. She was never at peace in it. She was always fighting. She was always threatened. Egypt, Greece, Rome, all those great empires one after another made her a subject race and devastated her country, and she never really had a stake in the material world, she never really had a country of her own. By that spirit of detachment Israel was kept free to become the nucleus of a people whom Jesus Christ could make his own to keep and bless, through which he could come into the world.

The church must be like that at all costs. We must keep ourselves free and our souls free that we may provide a nucleus through which Jesus Christ can break in upon this world. We must cultivate the spirit of detachment, however we do it.

Let us remember we belong to another country! Let us follow its call, let us cultivate its spirit, let us grow into it from day to day, even here and now possessing eternal life! For that is what eternal life means. It is life in the spirit here and now, so that when death comes it will merely be the removal of the scaffolding that reveals the building. It will merely be the tearing of a veil that reveals the city which hath foundations, the spiritual city whose builder and maker is God.

The atonement is a mystery which, unless it were too vast for our full intellectual comprehension, would surely be too narrow for our spiritual needs.—Earl Arthur J. Balfour.

The Superlative Issue.

Rev. Daniel A. Poling, D. D., New York City.

And Jesus came and spake to them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world! Matthew 28. 18-20.

A few years ago, immediately preceding one of the great assemblies of one of our largest Christian communions, an editorial appeared in a denominational paper entitled "The Superlative Issue." I recall that when I observed the title and entered into the first sentence of the editorial I anticipated a reference to one of the theological issues in bitter controversy, but I was mistaken. The superlative issue, as dealt with in the editorial was this: How to hold fast to Jesus Christ.

The text which I have chosen, the 18th, 19th and 20th verses of the last chapter of St. Matthew were given as the appropriate definition of the principle involved in the superlative issue, and as the answer to the question, how to hold fast to Jesus Christ. "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world!" There you have the statement of how the church may hold him fast. There you have the statement of how society may hold him fast. There you have the statement of how the individual may hold Jesus Christ fast.

Yet this is a sublime paradox. These words were spoken just before he left them, left them in physical separation. Presently he was to go away, and they were not to see him again. Yet in spite of that anticipated separation he tells them that he is to be with them always.

We find ourselves crying out with Nicodemus, How can these things be? The answer to our question is in the text. He makes himself perfectly clear.

He did not say: "In order to have my presence you must enter into violent theological controversies with each other." Do not misunderstand me! I believe there is a place for controversy. I may surprise you by saying that, but I believe it, nevertheless.

He did not say: "Go and organize a hundred thousand Christian Endeavor societies and I will be with you unto the end of the age!" Sometimes I think we have allowed ourselves not only in the young people's movement, but in the church generally, to become obsessed with the idea of organizing something, and we have concentrated our activities accordingly, we have counted our blessings and achievements in terms of our numbers.

One of the speakers in the General Conference here was quoted widely as saying that there were too many people in the church. That troubled me until I read the context. Then I discovered that he had concluded there were too many people of a certain kind and of the wrong kind in the church. Of course, that is different.

No, Jesus Christ did not say: "I will be with you if you organize many societies, set up many communions, convene many conferences." Do not understand that I am contemplating withdrawing from conferences, that I intend no longer to give my enthusiastic support to the organization of new societies, for what I am about to say will make organizing societies inevitable. But first things first.

I found myself in keen sympathy with the native Christian in China, of scholarly distinction, who announced his withdrawal from the organized Christian church of the community because as the result of the organizing compulsion of the church he had been deprived of the privilege of contemplation and communion. So he said, "Holding fast to all of the spiritual values that have come to me, holding fast Jesus Christ, I nevertheless sever my relationship with the church because I must have opportunity to be with Jesus Christ."

He was mistaken. He was badly mistaken. But his mistake is to be understood over against the mad rush for organization, for doing things.

What, then, did Jesus say? He said, "Go and make the world Christian! Go and

make disciples, and I will be with you until the end of the world!" That was it.

The business that was his passion was the business of making the world Christlike. It was the business of reaching and changing the world by firing the souls of individuals with the passion of the cross. That was what he said, and that is what he did himself.

What was the first thing they did to whom he spoke? They held a prayer meeting. And what did they pray for? They prayed for power. And they got it. That was first.

There has been aroused in us all a great zeal for Jesus Christ. Follow him, young people! As we follow him we find ourselves part of his great cause, and we find his cause supreme,—the evangelization of the world, the making of the world Christlike.

The superlative issue, then, is holding him fast, and the way is plain.

Is Christ Worth Having?

Is Jesus worth holding fast? Do we really desire him?

That question is being answered in the negative frequently. Many young people are answering that question in the negative today. They are saying he is not worthwhile. At any rate, they are saying he is not worth the cost.

It seems to me that the three trumpeters with us are illustrating what I am talking about. They came just a few months ago to feel that perhaps this talent of theirs could be used in the way that it is being used today. The boys have grown up together, and they came, as the result of a Christian Endeavor rally, to dedicate their talent to the supremely worthwhile things, and to say, "We will turn aside from other things, in so far as we may, and devote our time and talent to Christian service." They have been faithful, so that those who employ them declare that their program has not interfered with their activities in business.

They began playing in February at the Young People's Radio Conference in New York, and they have been playing there ever since. They went with us to Cleveland. Just before they departed one of the lads said to me:

"You will never know how much we are getting out of this, how much all this is meaning to our lives!"

Young people, I want you to go from Northfield feeling that it is not only for you to hold Jesus Christ fast, but that there are for you opportunities in his cause where you are, with the one small talent that you may possess, to make a far-reaching contribution toward the success of his program. Go from this conference with a new sense of your dignity, appraising yourself as you never have before! This will lead you to true humility, for as you come to see that he is willing to use what you possess you will come instinctively to recognize the contribution that has been poured into your life out of the past, you will see that you are debtor to all the good who have lived and wrought before you.

Is Christ worth having? Some are saying: "No, the cost is too great."

The organization that arbitrarily reduces the wages of the men on its lines of transportation in a great city ten per cent while at the same time it increases the salaries of executives fifteen per cent, and offers as the reason for the spectacular reduction the necessity of declaring dividends, would certainly say that it costs too much to have Jesus Christ.

Where little children are made to pay the price of larger returns, where they are shut away from the sun and the light and the joy that belongs to childhood, men are saying, whether they speak out loud or not, that he is not worth having, the price is too great.

I tell you frankly, young people, that it is inconvenient at times to have Jesus Christ.

Years ago a friend of mine sat in the presence of a returned missionary from the Sudan. He had great ambition and fair prospects and a family background that gave him every assurance of a ready way in the legal world. The story he heard burned into his mind and captured his heart. He went out to wrestle with himself. When he made his decision he turned his face toward Africa.

A few days ago I read of his undergoing an operation in a hospital in Pennsylvania. He came back from Africa to get ready to return. He risked his life under the surgeon's knife because only thus could he hope to be made physically able to return to the Sudan.

It is inconvenient for him to have Jesus

Christ! It has cost him a great price, indeed, his life!

Young people, make no mistake, weigh your decisions well! It is not an easy thing to be a Christian.

It will not be out of place to mention the great founder of our movement, who led Christian Endeavor through the years that are just behind us. It will not be out of harmony with the tradition of this conference to speak of Francis E. Clark and his decision. It cost him something to have Jesus Christ, to hold Jesus Christ throughout the years. His life, it seems to me, has been a perfect demonstration of the principle involved in our text.

I remember the night he told me of his Dartmouth experience. One day the president of Dartmouth University called him into his office and said:

"Frank, I have been watching you!"

That amazed the young man, for he had been a quiet fellow, and he had not imagined that the president had known him. But the president said:

"Frank, I have been watching you, and I have wanted to speak with you!"

And before the young collegian went out the president knelt with him. There in the president's room they prayed together. The head of the college prayed that God would lead the boy, that he would take his life and constrain his ways, enlarge his vision, and command his ministry.

What a life he lived! The executive's prayer was answered. Christ had him, and he had Christ, and because they were together, holding each other firmly, the world has not the memory of a man, but a ministry.

So let me assure you that while it will cost you much to have Christ it will bring you joy, it will bring you fulfilment! It will be, beyond all I can tell you, worth your while to learn the way of his will and to take this text into your experience.

How Have Him?

Jesus Christ to have and to hold, but how?

The implications are fortunate here. We do not hold him by becoming eloquent. We may lose him in our eloquence. We do not hold him by making investments of treasure, by giving our money. We cannot hold him by being selfish, either. How he despised that!

One of his few destructive miracles indicated his attitude toward selfishness. He saw the fig tree carrying its promise of a harvest, for the leaves were out, and by the nature of that tree he knew that figs should be there. But he found no fruit, and the tree withered.

You remember that Christ looked upon the Temple with the greatest love, and when he found there money-changers taking the treasure to their own uses he cast them forth in righteous indignation. He became a flame of wrath for the moment.

We hold him only under the terms that he stated. And certainly he had a perfect right to state the terms,—this great evangelistic program:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world!"

You recall that it was easy for people to misunderstand Jesus. How often I have said that he was simplicity itself! How often I have said that even little children understood him before he spoke! Yet the other side is true, he was easily misunderstood. His mother misunderstood him, seriously misunderstood him. And we must not be too harsh with those who misunderstand him today.

His disciples misunderstood him. They misunderstood him in spite of continued revelations of his purpose. They misunderstood what he was saying, as he spoke the words, crystal clear. So they were striving among themselves for the first place in a temporal kingdom.

We from time to time have misunderstood Jesus Christ. We have set up inquisitions. We have opposed the advance of helpful science while suppliant people stood with outstretched, bleeding hands praying for the boon. We have made him our tribal God. We have called down his wrath upon those who are for the moment our enemies. As we have gone across the red field of some "No man's land" in war we have felt that God was with us and with no others. And

yet a little distance away and within the reach of our crashing shells men as earnest as we were praying to their God for strength to kill us and bring their cause to triumph. How we have misunderstood Jesus Christ!

But listen! It is not hard to hold him fast, after all, for all we need to do is to stay with him.

Is there sorrow? He is there. You feel yourself somehow on intimate terms with Jesus Christ when you have been with those who are in deep distress of mind and heart. It has not been difficult for you to keep the atmosphere of his presence in such a place.

Yes, if you would hold him fast, go where sin is, where men battle against evil in their own hearts, where men register against wrong in high places, where they strike out against that which has been established in long practice but which they have found to be unworthy. There you will find Jesus Christ.

Go where women fondle babes and where children sing with laughter! There you will find Jesus Christ.

Go with the poor, where they meet the urge of the working day and toil on into the night, where they think of better days for their children, with educational opportunities for sons and daughters!

There you will find Jesus Christ.

Come to a conference like this, and find Jesus Christ! I heard the social dean say this afternoon that only one mistake requiring reprimand had occurred in all these days. 859 young Americans, freedom-loving young people, in a time when the daily press records excess after excess, when they reach the conclusion that young people are bad, hopelessly bad, and yet only one case for reprimand!

Be adventurous if you would hold Jesus Christ fast! He is no weakling, and he has no place for weaklings. There is nothing soft about this religion of ours. We may have been soft in our practices. We may have been pale and pallid in our expression of an experience that has vitalized each generation down the ages. But there is nothing soft about Jesus Christ. His is the great adventure. Go with him to the end of the world in your hopes and aspirations, in your gifts and dedications! Your body

Rev. Dan Poling of New York.

may never reach the field in China, you may never follow the streams of the Sudan or brave the bleak and rugged coasts of the Labrador, but you may hold them all to your heart. Yes, the superlative issue is holding Jesus Christ fast. Remember that!

Dr. E. Stanley Jones, the noted missionary-evangelist of India, who resigned his election to the bishopric of the Methodist Episcopal church in order that he might continue his preaching ministry, will spend several months in an evangelistic tour of the republics of South America. The chief cities he will touch are Rio de Janeiro, Montevideo, Buenos Aires, Santiago, Valparaiso, and Concepcion. Much of Dr. Jones' time will be spent in meetings and conferences with pastors of evangelical churches, in special meetings in schools and colleges, and in mass meetings for the general public. The tour is sponsored by the Methodist Board of Foreign Missions, 150 Fifth Avenue, New York.

Over 1200 Britishers, mostly Congregationalists, spent a week in America in June on a good-will visit. They chartered the "Celtic" for the round trip. Landing at Boston, they spent three or four days visiting Plymouth, Concord, and other historic spots, then went to New York, where they were also fêted and shown the sights before sailing home.

A few prominent Englishmen were in the party,—among them Dr. J. D. Jones would be best known to Americans,—but the majority were church people who took advantage of the inexpensive trip in congenial company and with the kindred Pilgrim spirit animating their contacts with American church people.

In the African Bush, by Jewel Huelster Schwab. Friendship Press, New York. 130 pages. 75 cents.
Another number of a missionary story series for junior boys and girls. Eight stories of native life are worked over in separate sessions, with explanations of the music, folklore, games, etc. Projects such as dramatization and constructing an African village are part of each session. A sheet of cut-outs provides for making African figures, huts, boats, and other things that occur in the stories.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

20799..$50 00	20801..$ 2 00	20802..$ 2 00
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Dan Crawford's Bible Schools, Congo Belge, Africa.
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Spring Memorial Gardens, Northfield, Mass.
20800..$25 00

Living Temples.

A hymn written for the dedication of Princeton University's new chapel by

Rev. Henry Van Dyke, D. D.

Unto thee almighty,
Unto thee all-wise,
God of truth and mercy,
May our hymn arise!
Thine the worldwide glory,
Ours the adoring mind:
Lead thy children upward,
Father of mankind!

Through the star-lit heaven,
Through the earth and sea,
All thy works of wonder
Witness bear to thee.
God of cosmic order,
Help us learn thy law,
Read thy word with wisdom,
Worship thee with awe!

High above our reason,
Far beyond our sight,
Infinite, eternal,
Thou art hid in light:
Yet thy lowly children
Find thee known and near,
Love divine in Jesus,
Son of God most dear.

Here before the altar,
Hallowed unto thee,
Lift we up our singing,
Bow in prayer the knee!
Thou whose living Spirit
Walls cannot contain,
Make our soul thy temple,
Dwell in us, and reign!

Interior, Louise Andrews Camp for Girls, Northfield.

Life and Letters of Paul.

August 5, 1928.

Paul in a Pagan Country.

Acts 14. Lesson portion, 8-20.

Persecution drove Paul and his party away from Antioch in Pisidia, so they went to Iconium. Their testimony there was accompanied by signs and wonders and the Lord's co-witness; but an onset by both Gentiles and Jews brought their stay to an abrupt end, and they fled to Lystra and Derbe (1-7).

The narrative is brief, but we must think of Paul and Barnabas spending months perhaps at these stopping places.

We are now in the open air, as there was no synagogue in Lystra.

Healing of a cripple, 8-10.

The hinge of this miracle is the man's faith to be made whole, and Paul's discernment of it. His obedience to what seemed like an impossible command recalls the other cases of immediate blessing in Luke 6. 10 and Acts 3. 6.

Let us make use of the faith we have, putting it into action without waiting for some Paul to arouse it!

"A man cannot leap for ever," says Dr. Parker, "but he can walk all his lifetime." A spiritual lesson there!

Paul's first recorded address to heathen, 11-18.

Barnabas and Paul had endured opposition and ill treatment, but to be worshiped as pagan gods filled them with horror.

Paul's first effort was to correct the thought of the people about himself and Barnabas. Then, taking advantage of their sincere but superstitious religious spirit, he turned them from their idolatrous worship to "a living God," creator, ruler over all history. Then, adapting his message to these pagans, he appealed to the witness of nature to God's goodness in material blessings and happiness to their heart's content,—a witness leaving them without excuse (Romans 2. 14, 15).

There is no mention of Christ or the gospel. Perhaps we have not a full outline of the address. Verse 7 says they preached the gospel there. Anyhow they succeeded in checking the people, and some disciples had been made (20).

Paul stoned, 19, 20.

But no deep and widespread impression was made, for when the earlier opponents of Paul at Antioch and Iconium came a hundred miles to continue their hostility, they succeeded in swinging the Lystra crowd around to attack the apostles. Paul was stoned almost to death,—Dr. Luke is careful not to report him actually dead.

Was it on this occasion that he was caught up to the third heaven, to Paradise (2 Corinthians 12. 2-4)? And was Timothy among the disciples who attended him (see Acts 16. 1, 2; 2 Timothy 3. 10, 11), being impressed as Paul himself had been impressed at the stoning of Stephen 12 years before?

The lesson throws light on the value of the healing ministry in missionary work; on the religious factors in non-Christian lands; on the foes and perils of missionaries.

It is both a joyous and a sobering fact that every Christian man and woman may at almost any moment be unconsciously representing to some one, however imperfectly, the likeness of God.—Tarbell.

Golden Text—I know how to be abased, and I know also how to abound. Philippians 4. 12.

August 12, 1928.

The Council at Jerusalem.

Acts 15; Galatians 5. 1-15. Lesson portion, Acts 15. 1-11.

The happy time Paul and Barnabas had at Antioch in Syria after their return (14. 26-28) was broken by the arrival of certain men from Judea who asserted that Gentiles could not be saved without undergoing circumcision, a condition carried over from Judaism, in addition to belief in Jesus.

Paul and Barnabas at once saw and faced the issue. "History has proved," said Maclaren, "that anything whatever introduced as associated with faith comes to be recognized as the means of salvation." When other agreement could not be reached, they agreed to consult the Jerusalem church about it.

Acts 15 thus becomes a critical chapter in church history. There was already the makings of a church split.

The story is briefly but graphically told. The scene changes from Antioch to Jerusalem, a journey of 300 miles, which would be a month's hike almost, allowing for stops with the churches en route (3).

One thing worth emphasizing is the courtesy and consideration with which the situation was handled on all sides. The questions at issue were serious, and the men were dead in earnest, but no one lost his temper. In their words and in their attitude to each other we see respect and good will as among brethren. No wonder a unanimous decision, accepted by all, was reached!

A cordial reception was given Paul and Barnabas by the whole church at Jerusalem. In due time a meeting was arranged (6) to consider the issue. What a wonderful meeting that was, bringing together all the big

men of the faith! It was not, however, an official council of the whole church: only the Jerusalem church took part with those from Antioch.

The questions at issue, 5.

Note that it was not a question of the salvation of Gentiles. That was settled at an earlier meeting of this church in Acts 11, as Peter reminded them.

The questions at issue were: Was circumcision an essential of becoming a Christian, and must converts keep the law of Moses? Was faith in Christ the only condition of salvation, or faith in Christ plus obedience to Moses?

The problem was to reconcile gospel liberty with ancient requirement and custom. Much could be said on both sides.

Today, of course, we would have not a moment's hesitation upon this issue: but that is because it was fought to a finish at this time. Try to see the whole situation in the light of this time, and its possible consequences!

The future of Christianity, and also of Paul's career, hung upon the answer. It is inconceivable that Paul could have accepted the Pharisaic contention. Had the church decided thus, Paul would surely have pulled out and organized churches on the basis of faith alone.

The decision reached.

As in most conferences, proceedings began with discussion, the big speakers coming last.

Peter was first of these. He recalled the fact of the conversion of Gentiles under his ministry without circumcision, and God's indorsement of the same; and he supported Paul's view with the statement, "We believe as they do that through the grace (mercy) of the Lord Jesus Christ we shall be saved."

So convincing was his speech that it quieted the whole meeting.

Then Barnabas and Paul took the floor and clinched Peter's words by relating their own experiences in foreign fields.

There was nothing more to be said, so the chairman summed up. He showed that the facts adduced by Peter, Paul and Barnabas harmonized with the Bible. The church was a called-out body, distinct from Mosaism (14), hence believers (Jews or Gentiles) should not be burdened with Mosaic law; but as a matter of consideration, Gentiles should not offend their Jewish brethren in four particulars which would not be burdensome to Gentile converts (20, 21).

James' views and advice were unanimously adopted by the whole church, and acted upon. It is nowhere asserted that the Jerusalem church had authority to impose its decisions upon other churches, but by this decision Christianity was forever freed from danger of Judaism. The doctrinal unity of the early church was, as a matter of history, preserved.

Golden Text—If therefore the Son shall make you free ye shall be free indeed! John 8. 36.

August 19, 1928.

Paul Carries the Gospel into Europe.

Acts 15. 36 to 16. 15. Lesson portion, 16. 9-15.

Paul is now on his second missionary journey. His original design in revisiting the churches was now realized, but new fields were beyond, great cities, virgin soil. However, the Holy Spirit was in control of the expedition, forbidding here and guiding there in fulfilment of his larger plans for the expansion of the kingdom. One path was always open, and so the party arrives at Troas, the ancient Troy.

Read with a map before you.

Guided to Europe, 9-12.

Whether their steps should now turn East or West was settled by a conscious night vision, which explained the previous prohibitions. Paul took it as God's sure leading. Twenty years had elapsed, and the church leaders had not yet taken the gospel overseas into Europe. Paul now invades this new continent for Christ. It has been called the most momentous crossing in history.

Note the word "we" in verse 10! This is where Luke joins Paul, so there are now four men in the party,—Paul, Silas, Timothy and Luke. Luke became Paul's faithful companion, personal physician, and biographer.

Their coming into Macedonia was discouraging after the call of the vision. There was no reception committee to welcome them. No plans had been mapped out, no pre-campaign advertising, nothing! Paul headed for Philippi, the leading city thereabouts. Certain days passed, nothing doing. Their first convert will be neither a man nor a Macedonian. Yet what mighty results have flowed from that beginning!

The first convert, 13-15.

There was no synagogue in Philippi, so on the sabbath day Paul hunted up the Jews' place of prayer. Only a few women were assembled that morning. Paul told them of Christ, and God opened one woman's heart to receive him. A business woman, a stranger in town, a seeker after truth who had already become a Jewish proselyte, and who was not too busy to go to church on the sabbath, was the first convert in Europe. And she was a good one! She opened not only her heart, but also her home in Christian fellowship and hospitality. How Paul's heart must have thrilled at such a speedy response to his preaching in this new territory!

Is there anything we need more today than the consciousness of the presence and guidance of God in our lives?

Hindrances and delays as well as open doors may be part of the Holy Spirit's guidance.

The "man from Macedonia,"—the personification of the need of heathendom, of humanity everywhere without Christ,—is still calling!

Explain to your scholars that this country where Paul evangelized is now Turkey. We are sending missionaries there again to convert the people to Christianity.

Woman owes much to Christianity. And Christianity owes much to woman!

Golden Text—Come over into Macedonia, and help us! Acts 16. 9.

August 26, 1928.

Paul in a Roman Prison.

Acts 16. 16-40. Lesson portion, 19-34.

The healing of a demon-possessed girl started persecution of Paul and his party because of the mercenary greed of the owners of the unfortunate girl, following the impact of Christianity upon their bad and cruel business. As usual with such a gang, they lied about the reasons for their lawless zeal, and appealed to anti-Jewish sentiment. Both the multitude and the magistrates join in the persecution, and Paul and Silas land in jail,—what became of Timothy and Luke is not recorded.

It was the strangest night that old jail ever saw!

Midnight worship, 25, 26.

Night and day were alike to Paul and Silas in the hole in which they were incarcerated. Their hearts were apparently all sunshine,—what matter if their feet were in stocks! Inward joy was superior to outward suffering, and as they could not sleep they voiced it in prayer and praise.

We are not told what they prayed for, but the earthquake was not a mere coincidence. Ordinary earthquakes do not loosen a prisoner's fetters.

The jailer and his household saved, 27-34.

It was fear, terror, that made this heathen cry respectfully, "Sirs, what must I do to be saved?"—a question that has been repeated all these centuries, and one which every man should ask for himself. Even if the jailer did not know just what he was asking for he was in the right path.

Paul's reply gives the kernel of the way of salvation in a few words. Of course it was necessary to explain and expound at greater length (32) before the man could have an intelligent faith in Lord Jesus. The proof that he got it is in the results. This hard-boiled official, who earlier in the evening had treated the party brutally, now tenderly bathed their wounds, and entertained them kindly in his house, and received baptism instantly, "overjoyed like all his household at having believed in God" (Moffatt).

The jailer is the first recorded case of conversion of a roughneck, unprepared person. It needed an earthquake to shake him out of his paganism, since the singing did not waken him. It happened suddenly. Many decisions must be made suddenly, if ever. But though beginning so suddenly, this man immediately devoted time and thought to learn more of the gospel, and he began to live it out.

Paul's reply contains the essential truth of salvation. It points to Lord Jesus,—not to the church, not to a creed, not to any rite or sacrament. It calls for trust in him,—the same trust and love that you give your parents, your husband or wife, but focused and resting upon a different person.

Individual responsibility.

The teacher should not miss the grand chance to explain the way of salvation to his scholars as it is seen in flesh and blood in this lesson. Make the whole incident real, living. Visualize Paul and the jailer, and make the spiritual teaching so plain that not a single scholar shall be in doubt or be indifferent to the exhortation, "Believe on the Lord Jesus Christ, and thou shalt be saved!"

But don't let any scholar think he must wait for an earthquake before he decides for Christ!

Further, let scholars remember that converts did not stand off alone, but came together in a church organization. See what a mighty force the church has since grown to be in Europe!

Golden Text—Rejoice in the Lord always! Again I will say, Rejoice! Philippians 4. 4.

Mrs. Ida Q. Moulton.

Personal Conviction v. Following the Crowd.

Acts 5. 27-29. August 5, 1928.

A great magician, so an Eastern legend tells, once gave his prince a wonderful ring studded with priceless gems. But what gave the ring its chief value was that so long as the prince was doing right the ring was comfortable to wear, but when he did wrong it suddenly contracted and pressed painfully upon his finger.

Like the magician's ring are the convictions God gives us. We should heed them, for they are the soul's sentinels.

* * * * *

We read that in all of Wellington's dispatches you never meet the word glory: it is always duty. In Napoleon's dispatches you never meet the word duty: it is always glory.

There is as much difference between personal conviction and following the crowd as there is between duty and glory. To follow in the shadow of glory (the crowd) is to let the substance (duty) go. Pilate wanted to be popular with the crowd, though he knew they were wrong,—and he crucified our Lord!

* * * * *

"I like to sew when there is no thread in the machine, it runs so easily," said a young girl.

A good many people like to run their lives without any brain and religion thread.

All honor to the men who are willing to sink
Half their present repute for the freedom to think,
And when they have thought, be their cause strong or weak,
Will sink the other half for the freedom to speak!

* * * * *

Fear is a great hindrance to the expression of personal convictions. "When a resolute fellow steps up to that great bully, the world, and takes him by the beard," says O. W. Holmes, "he is often surprised to find it come off in his hands. It was only tied on to scare timid adventurers."

Remember this: Not all the wild,
Huge, untamed elements have force
To reach thee, though the seas were piled
In weltering mountains in thy course!
Only thyself thyself can harm.

Better a holy fear of the effect of a smothered conviction upon thyself than the indorsement of the crowd and the hurrahs of the multitude!

True and False Standards of Success.

Matthew 7. 1-5; Joshua 1. 8. August 12, 1928.

"Brown is surprisingly successful," said one acquaintance of Brown to another.

"I'm not surprised," said the other, "considering what kind of success it is. Brown has been following money ever since he was in his teens, and the close pursuit of money usually gets it. But I'd rather have the success Barrington is going to get, wouldn't you?"

"Why," said the first speaker, "Barrington has no thought of success in his mind. His whole heart is on his work, and a fine piece of work it is. I don't believe he'll ever exert himself toward success."

"No," returned the second, "Barrington will never follow after success, but the best kind of success will follow after Barrington!"

* * * * *

An old Scottish schoolmaster used often to say to his boys: "Draw a line behind you, laddies, and remember that in the grammar of life the only verbs worth conjugating are the verbs to be and to do, not the verbs to get and to enjoy! Give up and turn back at the first difficulty, and you will never get even the first thrill of success!"

The man who once most wisely said,
Be sure you're right, then go ahead,
Might well have added this, to wit,
Be sure you're wrong before you quit!

* * * * *

The captain of an ocean liner may be in charge of 1500 people, and have authority over a thousand activities. His real business is to get his vessel alongside a certain pier safely at any cost, and as swiftly as he can. Success is to get there.

"There" reveals our standard, whether it be true or false. There are man-made and God-made channels, there are earthly piers and heavenly piers. As we sail our life craft the only way to reach our right pier is to ask ourselves of anything that claims our attention, Does God approve?

* * * * *

Character is the true measure of success. Success gained by pushing others to the earth is not true success.

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory is a benediction."

How Magazines and Newspapers Help or Hinder Christian Living.

2 Timothy 3. 1-17. August 19, 1928.

Among the closing words of Sir Walter Scott are these splendid ones:

"I have been perhaps the most voluminous author of my day, and it is a comfort now to think that I have never tried to unsettle any man's faith, or written words which on my deathbed I would want blotted out."

Thank God for writers in the press today who can express like sentiments!

* * * * *

M—ightiest of the mighty means
On which the arm of progress leans
Man's noblest mission to advance,
His woes assuage, his weal advance,

His rights enforce, his wrongs redress,—
Mightiest of the mighty is the press!

A—merican newspapers are printing more and more religious news. They would print more still if the demand were greater.

G—arbage from the press should not be emptied upon our breakfast tables or magazine racks.

A—s the rain falls on the just and on the unjust, so may salutary or vicious news descend upon the public through the press.

Z—eal tipping the pen of reporters and writers frequently makes "screaming headlines screaming lies."

I—f the pen is mightier than the sword, and if victories without giving battle are greater than those of war, then upon the press rests the grave responsibility of disseminating the truth by which men may judge their fellow men. —Francesco Sanchez Latour, Guatemala.

N—ewspapers and magazines vary in character, appearance, and in the influence they silently exert, as do prominent members in every community.

E—very journalist "is an ambassador. Journalism is the world's show window. It is the key to world brotherhood. May it prove a golden key to everlasting friendship!"

S—ome say our country is not so much controlled by laws and religion as by the press, which has unlimited range and endless quantities of ammunition.

What the World Owes to Religious Leaders.

2 Corinthians 12. 1-12. August 26, 1928.

A certain president of a Western university was elected a bishop. A friend said to him:

"If you stay where you are you can make twenty bishops from among these young men!"

He stayed. Twenty-six missionaries have come from that university, and this president's son has become president of one of the largest universities in the United States.

This is but one example among many of religious leadership.

* * * * *

A leader must accept great responsibilities, often at the sacrifice of social prestige; be willing to have his ideas copied sometimes very poorly; be willing to give up his ease, and go out and meet danger, and sometimes death; enduring persecution for righteousness' sake, not reckoning upon the world's appreciation. For has the world ever paid its debt to Luther, "who cast off the dead hand of the past and liberated religious thought"? Or to Tyndale, who through great persecution gave the world the New Testament in English? Do you hear the world often speaking well of Robert Raikes, the Sunday school pioneer? Or of George Williams, who caught the vision of the Y. M. C. A.? Or of Mary Lyon, that consecrated leader of higher education for women? Ah yes, the price of leadership is high, but not too high, for it brings what we are all searching after, happiness and peace!

* * * * *

One of the greatest individual fighters of the War was a church elder from Tennessee, who at first was a conscientious objector. Practically single-handed he outfought an entire machine gun battalion in the Argonne, and brought in 132 prisoners.

When he was decorated with a cross for distinguished service the major-general said to him:

"I desire to express to you my pleasure and commendation for the courage, skill and gallantry you displayed in the Argonne. . . . . Your conduct reflects great credit not only upon the American army, but upon the American people."

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

AUGUST, 1928.

WEDNESDAY, 1st. *And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. John 10. 4.*

See that thou understandest well this precious truth, O my soul! It is the great truth for the sheep of Christ. It affects everything as to thy path through this world. It is thy safeguard in danger, thy victory in conflict, thy light in darkness, thy strength in weakness, thy comfort in sorrow, thy fellowship in solitude, thy brightest hope amidst the deepest gloom.

THURSDAY, 2nd. *And he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts 7. 55.*

The direction of our spiritual gaze decides the kind of life we live.—Amos R. Wells.

FRIDAY, 3rd. *After that he appeared in another form unto two of them as they walked and went into the country. Mark 16. 12.*

Life advances, and new needs emerge, and now the Christ of all the bygone days, the same, yet ever equal to the hour, appears to us in another form. Once he was the good and gentle shepherd: now he holds the keys of death and hell. Once he was the challenge of youth: now he is the comfort of our sorrows.—George H. Morrison.

SATURDAY, 4th. *Restore unto me the joy of thy salvation, and uphold me with thy free spirit! Psalm 51. 12.*

How little have we accepted and made use of the legacy of peace and joy which Christ left to us! Instead of faces telling the world what a full salvation we have, how often a long face has suggested that men had better take their fill of happiness first before they leave it behind by becoming Christians! May God give us so to live winning lives that others will be allured to desire the same blessings we enjoy!—J. Hudson Taylor.

SUNDAY, 5th. *We are saved by hope. Romans 8. 24.*

Hope is a wonderful word. It signifies not a dream born of desire, but a vision of final good inspiring to faith and action. Hope is the power by which the sculptor, unmindful of the fragments flying from his chisel, sees the figure imprisoned in the marble and toils on that others may see it. It is the spirit by which the musician brings from voice or instrument that which has already sung its symphony in his own soul. And hope is the blessedness of a vision which reveals future perfection for man and the world for which Christ died. Hope thus becomes a holy power, fit to be joined with faith and love. The true Christian has a vision, and with the help of the Master struggles to attain.—Floyd Tompkins.

MONDAY, 6th. *To me to live is Christ. Philippians 1. 21.*

Oh that we might learn to make Jesus, and Jesus only, the object of all our thinking! If we did, how we would lose taste for much that pleases us now! How the taste for certain classes of books or studies or certain lines of thought would vanish into an insignificant place the moment we gave to Jesus Christ the place to which he is entitled in our thinking!—Robert E. Speer.

TUESDAY, 7th. *Who forgiveth all thine iniquities. Psalm 103. 3.*

Forgiveness is not only a deliverance from guilt,—it is the removal of all that shut out the love of God from the heart.—C. H. Spurgeon.

WEDNESDAY, 8th. *I give myself unto prayer. Psalm 109. 4.*

What David said was not, "I give myself unto prayer," but "I prayer." That is, he was a prayer. David lost his personality in prayer. He merged his identity in prayer. In every act and in every thought and in every word, and in all his plans and campaigns he was prayer.—James I. Vance.

THURSDAY, 9th. *And thou shalt teach them diligently unto thy children. Deuteronomy 6. 7.*

Oh, if our children all were brought
Betimes to God, and duly taught
His law to honor and obey,
Preëminently blest were they,
And bound as with a sevenfold cord
Would be our nation to the Lord!

FRIDAY, 10th. *If the Son therefore shall make you free, ye shall be free indeed! John 8. 36.*

God pity us, nineteen centuries have passed, and if we laid our ears to the ground tonight we could hear the clank of the chains and the crack of the whip that tell of the bondage of eight hundred million of our fellows who have never heard that God signed their emancipation.—Willis R. Hotchkiss.

SATURDAY, 11th. *God . . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4. 6.*

Christian, rest not until thou knowest the full, the unbroken shining of God in thy heart! To this end, yield to every stirring of it that shows thee some unconquered and perhaps unconquerable evil! Let the light shine upon it, and shine it out!—Andrew Murray.

SUNDAY, 12th. *And after he had seen the vision immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Acts 16. 10.*

So when the vision of God comes to us, and we set out to do some service for him, there will not be a task and there will not be a day in which the vision may not be contradicted. Our service may not turn out as we hoped. Our prayers may not be answered as we wished. We may get no welcome from those who seemed to call us. We may look for liberty and find a prison-house. But God makes no mistake. The work is his. He can transmute our failures into tomorrow's triumphs. When the dawn of the cloudless morning breaks above us we shall waken to find he hath done all things well. —G. H. Morrison.

MONDAY, 13th. *And when he is come he will reprove the world of sin. John 16. 8.*

What is required to show a man what he really is? The Ghost of God, to show him that an unkind whisper may be murder; to

take him by the heart and condemn him in the sight of God for a villainy too subtle to be taken note of by any of the magisterial tribunals of the land. Only the Holy Ghost can pierce a man with such reflections and convictions as these.—Joseph Parker.

TUESDAY, 14th. *Blessed are they that have not seen, yet have believed! John 20. 29.*

Oh, may God help us to realize the precious truth that we are not worshiping a dead Saviour! He is risen from the dead, and has ascended into heaven, and in such a day and hour as we know not he will return. God help us to be faithful until he calls us!—D. L. Moody.

WEDNESDAY, 15th. *I will pray with the spirit, and I will pray with the understanding also. 1 Corinthians 14. 15.*

It is only possible to pray about anything up to the measure of our knowledge of it. And back of knowledge there must be vision.—Gordon Watt.

THURSDAY, 16th. *O wretched man that I am, who shall deliver me from the body of this death? Romans 7. 24.*

If sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?—John Bunyan.

FRIDAY, 17th. *These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world! John 16. 33.*

Sorrow lays its burden at every door. Ours is a world of bleeding hearts. But this is a glorious paradox of the Christian faith that the happiest man that walked the earth was the Man of sorrows, even he who taught his disciples, "In the world ye shall have tribulation."—Malcolm James MacLeod.

SATURDAY, 18th. *Only let your manner of life be worthy of the gospel of Christ! Philippians 1. 27 (R. V.).*

It is the man who is the missionary, it is not his words. His character is his message.—Henry Drummond.

SUNDAY, 19th. *And they shall reign forever and ever. Revelation 22. 5.*

It is difficult to associate thrones with the immortal life of our beloved dead. To conceive of them as reigning, and having crowns, and sitting upon thrones, introduces a note of unreality. But a word of Christ's casts a flash of light upon our difficulty. "The kings of the Gentiles exercise lordship, but it shall not be so with you." The kingship of believers has nothing to do with pagan lordship. The only kingship of the saints on earth or in heaven is that of the glad abandonment of love in an unceasing and undefeated service.—George H. Morrison.

MONDAY, 20th. *Draw nigh to God, and he will draw nigh to you! James 4. 8.*

The all-important thing is not to live apart from God, but as far as possible to be consciously with him. It must needs be that those who look much into his face will become like him.—Charles H. Brent.

TUESDAY, 21st. *He that gathereth not with me scattereth abroad. Matthew 12. 30.*

Your influence, and mine, are a revelation of our relationship to Christ. What is your influence in your own home? One may wear the livery of the Temple, and recite its creeds, and sing its songs, and profess to long for the crowning of Jesus; but in those things he is a liar, and the truth is not in him. It is only the man who is gathering that is really with the Christ.—G. Campbell Morgan.

WEDNESDAY, 22nd. *Men ought always to pray, and not to faint. Luke 18. 1.*

When you are like to faint, when you are on the point of giving up, don't! When you are on the point of sinking down in gloom, lean back rather on the everlasting arms! When you are like to faint, pray instead!—John A. Hutton.

THURSDAY, 23rd. *Verily I say unto you, Except ye be converted and become as little children ye shall not enter into the kingdom of heaven! Matthew 18. 3.*

As a little child relies
On a care beyond its own,
Knows he's neither strong nor wise,
Fears to stir a step alone,
Let me thus with thee abide
As my father, guard, and guide!

FRIDAY, 24th. *Even so faith, if it hath not works, is dead, being alone. James 2. 17.*

A faith that will not walk as well as fly, fight as well as sing, sit up all night with the sufferer as well as go out all day with the traveler, is a faith not to be trusted, however pompous its expression, however ecclesiastically guarded its dignity, however ostentatious and solemn and exacting its sanctions.—Joseph Parker.

SATURDAY, 25th. *Like as a father pitieth his children, so the Lord pitieth them that fear him. Psalm 103. 13.*

Pity is love stooping, love drawn down by helplessness and want. Pity is love touched with sympathy, love sorrowing and suffering in our sorrow.—C. H. Spurgeon.

SUNDAY, 26th. *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee and between my herdmen and thy herdmen, for we be brethren! Genesis 13. 8.*

Nothing is less consistent among those who acknowledge the claims of God and profess the faith of his name than strife and contention. It is of the essence of true re-

lationship with him that it promotes peaceful relationship between his people. Union with him means unity with all who are his. —J. Stuart Holden.

Monday, 27th. *And it came to pass when the time was come that he should be received up he steadfastly set his face to go to Jerusalem. Luke 9. 51.*

The Christian religion pays little attention to the line of least resistance. If Christ had not set his face to go to Jerusalem he might perhaps have lived and died in comfort in the Gentile lands. He exhorted his hearers to choose the hard paths, realizing that beyond Calvary is the glory of a new and more abundant life.—Bishop McConnell.

Tuesday, 28th. *My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up! Psalm 5. 3.*

If the early morning hours spent by Christians over the newspaper were given to the Bible, keeping the paper till later, what a change would be wrought in the tone of our Christian life!—Robert E. Speer.

Wednesday, 29th. *Ye shall be gathered one by one, O ye children of Israel! Isaiah 27. 12.*

Intercession is the chief element in the conversion of souls. All our efforts are vain without the power of the Holy Spirit given in answer to prayer. God wants every redeemed child of his to intercede for the perishing.—Andrew Murray.

Thursday, 30th. *How much more shall your heavenly Father give the Holy Spirit to them that ask him! Luke 11. 13.*

Who has a fathoming line long enough to sound the depths of that "How much more"? You "ask"; Father "gives." What is the next step? You "receive," else all Father's "giving" will be of no avail.—John McNeill.

Friday, 31st. *Freely ye have received, freely give! Matthew 10. 8.*

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path!—F. B. Meyer.

Bible Notes for Daily Devotions

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

AUGUST, 1928

Wednesday, 1st. 1 Chronicles 21 to 22. 1.

David numbered the people apparently in a fit of depression and reaction. He had enjoyed a great series of victories. He was dreaded by all the surrounding peoples. He realized how he was hated, and at any moment a league might be formed against him; but instead of trusting Jehovah to protect his own land he carried out a plan of his own. This disclosed, therefore, an element of mistrust which seems to have broken the cordon of protection in which Jerusalem was held.

It is by faith that we bring God's protecting help into our lives, and when we neutralize it by our unbelief, and turning to an arm of device of our own devising, we forfeit his protection. This is an all-important lesson. It cannot be too carefully pondered. We say again that we cannot play fast and loose with God, and if we turn from him to our own devices we shall forfeit his protecting environment. We can only do all things when in all things we rest on the care and keeping of our heavenly Father.

In answer to David's humble confession and prayer the plague was stayed at the threshing-floor of Araunah, who is supposed to have been formerly king of Jerusalem, and that floor ultimately became the site of Solomon's Temple. Should that not be true of all life! When we have put ourselves once more in touch with God, and have realized his saving grace, ought we not to offer and present ourselves in new acts of consecration and sacrifice? And let us bear in mind that noble reply which David made to Araunah, "I will not offer to the Lord that which has cost us nothing." How patient God is with respect to many of our gifts! They have cost us nothing. "Ye offer the blind for sacrifice, the lame and the sick. Is it not evil? Present it now to thy governor: will he be pleased with thee? Will he accept of thy person?" (Malachi 1. 7, 8). Oh that the sense of God's forgiving mercy may so actuate and inspire us that we may turn places of deserved judgment into altars of renewed consecration, and even temples in which our children and children's children may worship!

Heavenly Father, thou hast borne with us so tenderly! Repeatedly thou hast arrested the stroke of the angel! Quicken in us the spirit of penitence, gratitude, and triumph! Teach us new acts of consecration on the sites of our past failures and sins! In Christ's name.

Thursday, 2nd. 1 Chronicles 22.

As David knew that his end was near the young Solomon was brought into his presence together with the princes of Israel (17) to receive his final charge. He recapitulated the steps by which he had been led,—his desire to build the house for God, and the divine refusal on account of his having shed so much blood, and the divine assurance that a son would be born who would be a man of rest. He enumerated the treasures that he had accumulated: and it is impossible for us to realize his unlimited provision for the building which he was never to behold!

Notice the remarkable self-restraint and humility of David! He had lived in camps and on the battlefield, but neither the tumult or strife of the years, nor the elation of success, had succeeded in coarsening him, or sullying the purity of his soul. He felt that it would be inappropriate and inconsistent that a shrine should be reared to the holy God by one who had shed much blood.

We appreciate his spirit. It must have cost him much to arrive at this decision. For us the lesson is that we must not come rashly and unprepared into God's holy presence, that we must never come into that presence with the fever of passion in our heart, or the stain of a brother's blood on our hands. It is not wise for ministers of religion to be immersed in party politics and internecine feud. There are great issues which touch conscience, and demand of us to play the man, but we must avoid all that inflames passion and heats the blood. So shall we be accounted worthy to build the temple of peace!

Though precluded in what he had purposed, and wished to do, he did not, as is too often the case, make it an excuse for doing nothing. He did not fold his hands as a sulking child, but set himself to work to smooth the way for Solomon. In the Hereafter we shall know how David was remembered as the practical originator of the Temple! We know also that the names of the apostles are graven on the foundations of the New Jerusalem. God is not unrighteous to forget those that blasted the rocks and made way for the Temple! This Book is full of the names and deeds of such.

We thank thee, Lord, for the peace that comes after a life of strife! So help us to live that whether we shall see the full result or not of our life work we may by ample forethought and preparation enable others to do what we would wish to have done, had we been able! In Christ's name.

Friday, 3rd. 1 Chronicles 23. 24-32.

These chapters are interesting for their record of the careful organization of the Levitical courses and duties. They were arranged in 24 divisions, each of two thousand, to assist the priests in the sacrifices and to render other services throughout the kingdom in teaching the law, maintaining the theocratic requirements, and acting as civil and ecclesiastical magistrates. They were a sort of spiritual army, supporting everywhere the religious life of the nation.

When we read verse 30 and learn that every morning and evening they stood to thank and praise the Lord we may well question ourselves as to whether there is enough of that spirit in our own hearts and lives. Some of us are apt to let our morning and evening approaches to God consist largely in supplication for this boon or that, with perhaps a touch of general thanksgiving, but there is comparatively little praise. Speaking for myself, who am master of neither violin nor piano, I confess that I find the gramophone helpful in giving out some of those noble oratorio outbursts or sacred tunes which lift one above the common level; and we may all encourage those who arrange the wireless programs, and give us their morning and evening help in the same direction. But whether we have the help of the outward sound or not, we may at least repeat aloud the Hallels of the Psalter.

This leads to a further thought. Is there enough gladness and joy in our religion? May we not be living as though we had never heard the multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace among men with whom he is well pleased"? It is quite true, as Bunyan teaches, that Mr. Despondency, Mr. Feeble-Mind, and Mr. Ready-to-Halt came safely to the gates of the city, and that all their sadness passed away as soon as they had passed into the city, but the journey would have been much easier and happier if the voice of rejoicing and salvation had been in their tents. Carry music in your heart through dusky lane and wrangling mart, plying your daily toil with busier feet because your secret souls a holy strain repeat!

Set our hearts and lives to the keynote of the heavenly praise, O blessed Spirit of God, that here on earth we may learn and practise and sing the glory song! Accord our hearts with the rhythm of heaven, and put new songs on our lips, even praise to our God! In Christ's name.

Saturday, 4th. 1 Chronicles 28.

When David realized that his end was approaching he summoned a great convocation, attended by the princes of the tribes, the leading officers of the army, and the chief administrators throughout the country, and especially of the royal estates. Collecting

his failing energies, he stood up and earnestly exhorted all to promote the building of the Temple. He told of his earnest purpose, which God had not accepted because of the great wars in which he had taken so prominent a part, but before Solomon was born the Almighty set him apart for this great service. Note specially that beautiful charge to Solomon, verses 9, 10, and let it be understood by the children who are growing up in your homes that God has also chosen them for the high and holy work of building up the spiritual temple of his church!

Full plans of the Temple buildings, and the treasures amassed for their construction, were likewise formally made over to Solomon. Notice that David had received the plan of this holy structure by revelation from God himself, verses 12 and 19, and that the Almighty had also enabled him to collect the materials by which it was to be achieved.

What a lesson is here for us all! Every one is sent into the world to realize God's pattern. God has a plan or pattern for every life, and nothing is more exhilarating and helpful than to believe this to be really personally true. Again and again we ought to stop before engaging in any development of our life, and ask, "Is this included in the plan?" We may almost always determine whether this or that is part of the plan by three indications. First, the deep-seated impulse, which recurs again and again; second, the evident trend of outward circumstances; third, the concurrence of those who know us, and are living near God.

But be it also always remembered that when God gives the pattern he will always give the material. "The gold by weight for the tables of shewbread, and silver for the tables of silver." And, surely we are wise in leaving ourselves to the teaching and impulse of God's Spirit. He waits to work in us to will and to do of his own good pleasure. Listen for the still small voice! Notice the trend of the silent current! Watch each sign and symptom of the guiding hand that was pierced on the cross that it might be for ever consecrated to the guidance, upholding and help of those who leave themselves to his disposal!

O Saviour mine, I do love thee, and want to live only, always, and all for thee! I humbly yield to thee the disposal and guidance of my life. Pour out through me a blessing on all within my reach!

Sunday, 5th. 1 Chronicles 29.

David's contribution had been most munificent, and with this as his plea he turned to the vast concourse, asking princes and people to fill their hands with gifts. The response was magnificent. It is probable that never before nor since has such a contribution been made at one time for religious purposes; and the gifts were made willingly. The assembly could not be allowed, however, to break up from its last audience with the great king without receiving his priestly blessing, for to this end he was priest as well as prophet. His lips were touched with the old fire. His thoughts expanded beneath the warmth of his spirit, that glowed as a live coal fresh taken from the altar. He ascribed to Jehovah the universal kingdom, and recognized that his favor and blessing were behind the contributions of his people. Standing on the threshold of the other world, his days seemed as a fading shadow, but Solomon was there in all the splendor of his young manhood, and God let him build the house.

Lastly, he turned to the people, and bade them join in ascriptions of praise, and there went forth such a shout of jubilation, of blessing and thanksgiving, that the welkin rang again; and a great religious festival crowned the proceedings.

It was a worthy conclusion to a noble life. How long David lingered after this we are not informed, but his noblest epitaph was that uttered by the Holy Spirit through the lips of Paul, "David, after he had served his generation according to the will of God, fell on sleep." May we so live that when we come to the end it may be said of us that we have fulfilled our little bit of God's great plan, and that our end may come as easily as sleep to a tired little child!

According to Josephus David was seventy years old when he died; and as late as the time of Christ his tomb was still fondly pointed out, Acts 2. 29. His weak indulgence of his sons and his own great sin had been bitterly atoned for, and were not remembered in contrast with the life work that had raised his people from an ill-organized clan to a world power. Israel had become a nation.

There we part with him, so far as these notes are concerned, but his lyrics, his harp, his love of psalmody in worship have been a legacy to the world. We are still learners and followers of the talisman which led him from "the Lord is my shepherd" of Bethlehem to "the house of the Lord at Jerusalem," and "forever."

Gracious Spirit, work out thy own plan in these little lives of ours, and bring us step by step into the full realization of all the possibilities of the holy life, and grant us so to keep in unison with heaven that we may be permitted one day to have a share and blend our voice in the universal anthem! In Christ's name.

2 CHRONICLES.

Monday, 6th. 2 Chronicles 1.

This book covers much the same ground as we have trodden in the books of the Kings, though dealing more especially with the history of the two tribes of Judah and Benjamin in the Southern kingdom. It would appear, also, that the divine Spirit

desired specially to stress the historical events that led up to the captivity.

Six miles north of Jerusalem was Gibeon, where the ancient Tabernacle still stood, the sacred memorial of Sinai and the wilderness. A staff of priests led by Zadok was also on duty there, assisted by the famous musicians Heman and Jeduthun. The young king set out from Jerusalem with more pageantry than his father adopted, accompanied by judges, governors and chiefs who were gathered from all Israel. He endeavored to compensate for the lack of David's spiritual and prophetic nature by the vast number of burnt-offerings. It was only when the splendor and excitement of the day had subsided to the calm and quiet of the night that the deeper aspects of the religious life were reached and unfolded. Then the young king acknowledged that he was but a little child, not knowing how to go out or come in, but needing a hearing heart so that he might know how to come in and go out.

This conveys an important lesson for us! The danger of the present day is the constant round of committees, pageants, services, and conventions; and we have little time for that quiet waiting on God which is so absolutely necessary for the deeper fellowship that the spirit should seek to cultivate and maintain. None of the great saints of the past have lived so constantly in public as the most of us are doing today, but there was a flavor, a depth, an intensity of devotion, which the majority of us lack. We ought never to meet the face of man of a morning before we have looked into the face of our Lord and received his blessing.

Into thy hands we commit ourselves, dear Lord! Let us look into thy face, and feel the touch of thine all-conquering hand, so that we may be kept pure and true in all our contact with others! Grant us to have the understanding, loyal, and loving heart, that men may realize that we have been with thee!

Tuesday, 7th. 2 Chronicles 2.

Solomon lost no time in carrying out his father's plans for the erection of the Temple to Jehovah. He probably realized that such a religious center would consolidate and unite the nation. He was secure from invasion, because his father had been a man of war. The resources which David had bequeathed made it comparatively easy to negotiate with Hiram for the supply of as much cedar and cypress timber as he might need. With rare generosity he agreed to supply as much cedar and cypress as might be required, asking only in return that the army of laborers employed in cutting it down and transporting it to Jerusalem should be supplied with necessary rations. The timber itself was a royal gift.

We must leave to other commentaries the further descriptions of the extraordinary works which preceded the actual preparations for the building. The superb wall of solid masonry built up from the valley to enlarge the Temple area! The vast cisterns capable of holding ten million gallons of water! The hewing of squared stones of gigantic size, which were silently placed, each in its proper position (1 Kings 6. 7)! The entire cost amounting to several millions of dollars!

But we will content ourselves with comparing this with that "holy temple in the Lord" of which the apostle speaks in Ephesians 2. 20-22. Through the Christian ages since the Day of Pentecost that temple has been in course of erection, Jesus Christ being the architect. The plan was conceived in eternity. It should be constructed of all who were in living union with himself. He should himself be equally its builder and its chief corner-stone. That wonderful invisible structure includes materials contributed from the Gentile world, as those varieties of forest trees contributed by Hiram. While the world has been filled with contentions about the visible churches, the real church has risen noiselessly "like some tall palm" in the wilderness.

We bless thy name, Lord Jesus, that thou hast not only graciously built us into thine invisible and spiritual temple, but hast given us some small share in hewing out and shaping some stones! Teach us how to be more efficient in this sacred service, so that at last we may receive the reward of thy smile!

Wednesday, 8th. 2 Chronicles 3. 1 to 5. 1.

The Temple was not intended for great assemblies of the people, but for the special indwelling of God, his residence or palace. It was only about 90 feet long, 30 feet broad, and 45 feet high; the Holy of Holies 30 feet long, and the Holy Place 60 feet. It is interesting to notice that the entrance to the Temple enclosure was towards the East, and thus all worshipers necessarily had their backs to the rising sun, and were thus in no danger of drifting into the sun-worship so prevalent in idolatrous shrines.

A spacious court, enclosed by a low wall, separated the Temple precincts from the rest of the city. Immediately before the Temple were placed the laver and altar, the court in which they stood being reared above the rest of the enclosed area. Cypresses, olives and flowering plants were planted in the courts of the Lord, Psalms 52. 8; 92. 12, 13. The rest of the enclosure was open to Israelites, and the covered porch which overhung the city was destined to become the favorite spot for prophets when addressing the people or instructing their followers.

The striking difference between the Temple and all other sacred fanes was that no idol, statue, or, as in the case of Egypt, living sacred animal, profaned it. In after centuries, when Pompey forced his way into the Holy of Holies he was surprised to find

an apparently empty space; but in the olden time we are taught that the shechinah shone between the cherubim. The pious Israelite realized that although that emblem betrayed in a special manner God's presence, yet that presence could not be confined to any one spot. His abode in a house made by human hands was only an accommodation to the narrowness of human thought. Heaven, yea, and the heaven of heavens, cannot contain him.

We are reminded of our Lord's words to the woman by Sychar's well that God is a spirit, not to be worshiped in Jerusalem or Samaria, but in spirit and in truth. Do we sufficiently realize this? In secret prayer especially we should remain quietly waiting till we have obtained access into spiritual fellowship with our Father.

Grant us more and more of thy Holy Spirit, O our Father, that we may not be content with the posture of prayer, or the direction of our mind and thought, but may our spirit touch thy spirit, and become kindled by it, so that our contact may be definite and direct! In Christ's name.

Thursday, 9th. 2 Chronicles 5.

The erection of the Temple took seven and a half years. Its dedication summoned a vast throng from every part of the country. The order of proceeding was most imposing. First the venerable fabric of the Tabernacle and its vessels were borne on the shoulders of Levites to their new and lasting abode. So also David's temporary tabernacle. These were deposited in the storerooms of the new Temple, the ark alone being borne into the Holy of Holies and deposited on the rough peak of natural rock where Abraham had reared an altar in the long ago, and Isaac had been delivered. The staves were drawn out, in the belief that it had now found its permanent home and would go out no more. How little did Solomon and the vast assembly realize those awful scenes which would be witnessed some four hundred years afterwards!

When this transference of sacred relics was concluded there was an outburst of music. Instrumental music blended with the voices of the Temple choirs, and it would appear from verse 13 as though the innumerable multitudes caught up and repeated the refrain, "For he is God, and his mercy endureth forever." Then there must have been some moments of wondering and adoring silence when the Temple was seen to be enveloped in a dense cloud, which was instantly interpreted as God's response. In 6. 1 Solomon interpreted it as the sign that Jehovah had accepted the gift of their devotion, and was willing to abide with his people as he abode with their fathers during the long wanderings in the desert. Now he had returned to his rest. "Here is my rest forever, here will I rest, for I have desired it," Psalm 132. 8 and 14.

We cannot crave, nor would it be well for us to seek these outward manifestations. Indeed, one is more and more distressed by the tendency in certain quarters to locate the divine presence in outward manifestations. The real presence is revealed to humble and contrite hearts. "The Father seeketh such." Let us remember our Saviour's words, so infinitely precious, "If a man love me, and will keep my word, my Father will love him, and we will come and make our abode with him," John 14. 23.

O blessed Spirit of God, wilt thou so work within us that God's presence may become increasingly real in and through us! May our body, soul and spirit be filled with his purity! In Christ's name.

Friday, 10th. 2 Chronicles 6.

A scaffold of polished brass had been erected in the outer court, four and a half feet high and seven feet square. Solomon ascended it, whilst five hundred guards stood around with golden shields. His first act—since he combined the high-priestly and the regal functions,—was to bless the assembled people, and to recite the steps that had led to that great hour. This being ended, he went forward to the great altar, knelt down, and spreading his hands towards heaven uttered a sublime prayer which seemed to gather up and lay before God all possible conditions of human need.

Notice how this prayer repeatedly returns on "this place"! We can easily understand the inner meaning of that thought. It must have entered into the heart-life of vast numbers in subsequent years, and especially when they were carried into captivity. It was in this spirit that Daniel prayed three times a day with his windows towards that desolated site. We know in these Christian centuries that where'er we seek God he is found, and every place is hallowed ground. At the same time it is helpful to have one spot in our home or room which is associated with our prayer life.

This prayer covers a great variety of conditions. We are reminded that nothing can happen to any of us that cannot be made the subject of earnest prayer. Then only shall we really enter into the devout life when we bring each incident, each sin and failure, each wandering and lukewarmness, each far-country and lapse to the swineherd's diet into our prayer life. If our prayers are broken by sobs of true repentance, even when they are offered in the far country, God will hear in heaven, and forgive the sin which is bitterly hated and resolutely forsaken. Yes, and when we realize as never before the evil of our heart, and deplore it, and turn to God in an agony of remorse, he will abundantly pardon, and restore. We have, what Solomon had not, the knowledge of a great high priest who has passed into the heavens. Jesus ever lives to intercede, and no sigh, no

tear, no heart-break can be yours or mine that will not touch our great high priest!

O Lord Jesus, my mediator and friend, I come to thee with brokenness of soul, because I am so far from what I would be! Forgive and blot out the past! Restore to me the joy of thy salvation, and uphold me henceforth by thy good spirit!

Saturday, 11th. 2 Chronicles 7. 1-10.

The shechinah glory filled the Temple. It was as fire, but the vast congregation had no fear. Again and again the chorus broke out, "He is good, and his mercy endureth forever!"

The sacred past of the Old Testament era was characterized by fire; and there is an aspect of our holy religion which should be characterized by its equivalent in the spiritual world. Perhaps the best word for describing the work of the Holy Spirit is fire, which in Christian experience stands for fervor. "He shall baptize you with the Holy Ghost, and with fire." We are also bidden to be fervent in spirit, serving the Lord.

Christ, says one commentator on this word, communicates fervor by shedding the warmth of his own love abroad in our hearts through the Holy Spirit, who waits to fill our natures as the holy fire filled the Temple of old. Sacrifices, as in Solomon's case, are easy when the fire of love fills the temple of the heart. When the Holy Spirit makes us realize that our Saviour loved us to the death, that truth wrought into our hearts by his grace makes fire burst out in our experience, and we love him with pure hearts fervently.

"Why is it that in so many cases religion sinks into a decorous coldness? Why are so many of our Christian churches so imprisoned in the benumbing clasp of winter? Why are people driven to find peace in movements extraneous to the ordinary churches? Is it not because our professors of Christianity sit frost-bitten and chilled to the vitals among the snows, whilst they might share in the gracious sunshine which melts the white frost that covers them, and frees from the benumbing clasp of death's chill hand?"

His promise remains faithful. His Spirit seeks to consummate his sacred work of ignition, but we do not obey him, we fail to invoke him, we often quench him. Let us ask that once more a Pentecost may baptize the church, and that the love of Christ in us and the love of Christ through us may once more visit the church and the world, making sacrifice easy, and filling us with joy and gladness (verse 10)!

O Holy Spirit, thou Spirit of burning, shed abroad in our ice-bound hearts the constraining love of Christ, that we may become instruments of music unto the Lord, and may incite in others songs and psalms and sacrificial lives! For the Lord is good, and his mercy endureth forever. In Christ's name.

Sunday, 12th. 2 Chronicles 7. 11-22.

The story of the Jewish people through the centuries amply corroborates these threatened penalties. They have been more than once plucked up by the roots. They have been cast out of their land, and been for many centuries a proverb and a byword among all peoples, and the site of the Temple has been covered by the Mosque of Omar. Not a single jot or tittle has failed of the threats of judgment here and in Deuteronomy 28. For ages their lot has been homeless exile, perpetually renewed banishment, cruel and constant massacre, ruthless spoliation, social contempt and degradation, destruction by torture and fire and sword. They were despised and became despicable, oppressed till they became wicked, crushed down till they lost their power or desire to rise. These strongest of terms by Dr. Grattan Guinness are none too strong. They have been so relentlessly crushed down by the Gentile monarchies and states that existence itself would have been crushed out but for that strange power of indestructibility with which God has endowed them. Clearly they have been kept for the great purpose of vindicating the truth and the faithfulness of Jehovah. There is no more convincing witness to the truth of revelation than the history of the Jewish race.

And in our time the cloud is clearly lifting. Sir Leon Levison, himself a Christian Jew, has furnished us with amazing figures which prove that the figtree is once more putting on its leaves, and that our generation is to behold the widespread welcome that the Jew is preparing to give to his long-lost brother, our Lord. These are the figures, properly authenticated, of the present great turning to Christ on the part of his Hebrew brethren: In Budapest 40,000; in Poland 35,000; in Russia 60,000; in America 25,000; in Vienna 17,000; in Germany 4000—making in all 181,000. Other countries, if canvassed, would certainly add similar figures. We may yet live to see another temple reared on the ancient site, where the Mosque of Omar has stood for 800 years.

If our critics would deal with facts like these, surely they would acknowledge that the Bible has an origin above that of mere human authorship.

"O merciful God, who hast made all men, and hatest nothing that thou hast made, have mercy upon all Jews, Turks, infidels, and heretics, and so fetch them home, blessed Lord, to thy flock, that they may be saved, and made one flock under one shepherd, Jesus Christ our Lord!"

Monday, 13th. 2 Chronicles 8.

The magnificence of Solomon's court was

the wonder and admiration of the world of that time. His palace took thirteen years to build. His throne was made of ivory, inlaid by pure gold, and ascended by six steps, on which were twelve lions. A special mansion was erected for Solomon's Egyptian queen, resting on stones specially squared of twelve to fifteen feet in length. Josephus tells us that Solomon, always wearing white robes, was accustomed to ride out in a magnificent chariot, drawn by horses of matchless speed and beauty. Psalm 45. 10 and 16 describes his robes laden with perfume; the joyous music of stringed instruments floating around him; the queen, sitting beside him in raiment glittering with the gold of Ophir; crowds of men and women singers. This was Solomon in all his glory; but a terrible contrast to all this splendor must have been presented by the condition of the bondslaves described in verses 7 and 8.

As the paragraph of verses 12-16 indicates, the Temple, so wondrously consecrated by the visible symbol of God's presence, was not only the pride and glory of the nation, but was held in almost superstitious reverence. All that was best in the nation turned to it in their joys and sorrows, in their thanksgivings and testings. The whole nation gathered thither three times in each year, and great national gatherings were held to celebrate the solemn worship of Jehovah. As the hart under a sultry sky pants for brooks of water, so did the heart of the nation thirst to come and appear before God.

Our Lord did not depreciate Solomon's splendor, but on one occasion he stooped to pluck a wild lily which was probably growing in a cluster at his feet, and said that "Solomon in all his glory was not arrayed like one of these"; and he proceeded to speak of his Father as clothing one of these. Let us not seek for outward pomp, show, or circumstance! A lowly and humble heart is, in God's sight, the most acceptable offering that we can make; whilst gentleness, purity, modesty, and love are God's dearest treasures and delight.

Turn our eyes, O Lord, away from the ambitions and prejudices, the pride and fashion of the world, and cause us to grow in thy garden, that thou mayest come thither for refreshment and enjoyment! Purify and beautify with simple beauty the hearts and lives which we yield to be thy own!

Tuesday, 14th. 2 Chronicles 9.

We turn from this chapter, with its description of the glory of Solomon and the attractiveness of his character and magnificence, which brought the queen of Sheba to Jerusalem, and in its light we read again Matthew 12. 42. Solomon is compared in 1 Kings 4. 30, 31, and here, with the great ones of the past. His magnificence, his wisdom, and his glory are painted in the most superb colors; and finally, as crowning evidence of his greatness and wisdom and glory, we are told that he attracted the queen of the South to come even from the ends of the earth, from the far coast of a foreign country which in those days was the frontier of the known world.

But here is a greater than Solomon. He aggrandized himself, and gathered an external fame which was founded not on his personal character, not on the mercifulness and pity of his rule, but on the results of the tyrannical oppression of untold myriads, who were born, who lived, suffered, and died beneath the scourge of the taskmasters' whip. A greater than Solomon is here, one who by the suffering of death was crowned with glory and honor! One who did not break a bruised reed, nor quench the spark of the smouldering tow! He can answer questions which would have baffled Solomon. He not only draws kings and queens to his side, but can lift the poor from the dunghill and set them among princes. Though he was poor, he can enrich with treasures that eluded Solomon's reach. Surely this is a greatness to which Solomon never attained!

How strange it is that people will cross the world for a sight of some notable personage or exhibition, and miss the greatest of all! What shall we say of the unbelieving souls who esteem the fables of the heathen and the stories of the world's heroes as more remarkable than the cross and the victories of Christ!

Most mighty and glorious Saviour, grant us thy grace that we may come from the ends of our own achievements and possessions to lay the treasures of our lives at thy feet, to hear the words of thy mouth, and to receive thine all-sufficient answers to the hard questions of our heart!

Wednesday, 15th. 2 Chronicles 10.

Solomon's declining years were marked not only by reckless extravagance, but by the introduction to his court of the priests of the various idol-temples which he built to please his wives. "When Solomon was old his wives turned away his heart, and he built a high place for Chemosh and for Molech." Prophet after prophet was sent to warn Solomon of the inevitable result, but it was all in vain, and when he died he left behind him a young generation who had lost touch with the God of their fathers.

The old advisers of David's reign besought Rehoboam to listen to the complaints of the people and lighten their terrible burdens, but he shut his ears to their advice, and answered the oppressed people with insolent and insulting words. This was intolerable, and the cry of revolution hurtled through the air. Thus the house of Israel rebelled against the house of David.

As Dean Stanley puts it, "The demands of the nation were just. The old counsellors gave such advice as might be found in the Book of Proverbs. Only the insolence of

the younger courtiers imagined the possibility of coercing a great people. It was a doomed revolution."

There is a profound lesson here for us all, a lesson which, if learnt and practised, will shed its halo around all future life: "If you are kind to people, and speak good words to them, then they will be your servants for ever." This motto should be pressed home on all young people who are setting up a household, and on all employers of labor.

The editor of a British daily paper had said in a leading article that the hardest thing in the world was to find a good servant. This elicited the following sentiments: It is just as easy and just as difficult to get good servants as ever it was. You may have them, as you may have pines and peaches, for the growing of them. There is only one way to have good servants, and that is to be worthy of them. A word of recognition and appreciation, the gift or the loan of a book which has been a blessing to yourself, is a bond that holds. We all live on love, esteem, respect, and praise.

O Master and friend, teach us how to behave and act towards those who serve us, that we may bind them with cords of love and faith, and may ennoble and enrich their lives! Help us to live in our homes in such wise as to make them more beautiful than the palaces of kings!

Thursday, 16th. 2 Chronicles 11.

Though the Northern tribes had revolted from the rule of David's house, the people still regarded the Temple as their national sanctuary, and flocked to it in great numbers at the yearly festivals. Jeroboam was afraid that this would ultimately lead to the restoration of the national unity under the reign of David's line. So he set up the calves, and succeeded in holding his people within his frontiers, 1 Kings 12. 30. But the priests and Levites would have neither part nor lot in these idolatrous practices, and leaving their pasture grounds and homes in the Northern kingdom they streamed into the Southern. Verse 16 suggests that a considerable number of Jeroboam's kingdom also migrated to live in the Southern kingdom, feeling that the atmosphere of his policy was hurtful to themselves, and specially to their children.

The nurture of the coming generation must always be a first consideration with the parents or teachers and ministers that have them in charge. One would earnestly plead that they should be shielded from the poisonous atmosphere of much that is permitted in our modern society. This thought and fear led the Puritans to quit the shores of Britain and settle in what was then an almost unknown country. Was it not this care that led the pastor of the Pilgrims to select Ezra 8. 21 as his text when the "Speedwell" was waiting to carry the Pilgrim Fathers to the unknown land and life which awaited them across the Atlantic? "They left that godly and pleasant city which had been their resting-place for near twelve years. But they knew that they were pilgrims, and looked not much to those things, but lifted their eyes to heaven, their dearest country, and quieted their spirits." But they knew that their pilgrimage was worthwhile because it would free their children from the tyranny of church and state, and give them the chance of pure and happy lives.

We cannot emigrate in that fashion, but we must from the first, at any sacrifice, save our children from the vagaries of modern society and false doctrine.

Lord Jesus, help us to imbibe the pilgrim spirit, and may we be enabled to withdraw our homes and families from the pestilence that walketh in darkness and the destruction that wasteth at noonday! Thus, though we are in the world, we shall not be of it, but shall haste to the New Jerusalem, the city of God!

Friday, 17th. 2 Chronicles 12.

For three years Rehoboam acted loyally and followed in the footsteps of David and of Solomon's earliest years, 11. 17. Then he yielded to the evil influences which beclouded Solomon's later years, and gave license to the lewd practices of idolatry. Heathenism of the worst type was let loose on the land. This led to the withdrawal of the divine protection. When we speak of the retributions which follow on national or personal sin we should remember that they are due to the withdrawal of those divine surroundings which otherwise protect us from harm. This is a deep truth which needs to be deeply pondered, as it is the sure key to the punitive side of God's character. His method is rather the withdrawal of environing protection than the positive infliction of pain.

Stirred up by his son-in-law Jeroboam, Shishak invaded Judah with a huge army, and only withdrew from Jerusalem on the receipt of an immense ransom, which emptied the Temple of its accumulated gifts and treasures, including the famous gold shields of Solomon's bodyguard. An interesting reference to this disaster is afforded by an inscription on the walls of the great temple at Karnak, which include the likeness of Rehoboam himself and the names of captured towns. Thus the Southern kingdom was taught the distinction between the glad service of Jehovah and foreign servitude (8).

The lesson of verse 14 is well worth pondering. We can succeed in nothing, least of all in the religious life, unless we put our whole soul into it. It cannot be treated as a byplay. And there is nothing in life that will not be made more radiant and fruitful when included in the one holy purpose to see God in every experience that may befall us. In order to fix his heart Bunyan's Pil-

grim looked oftentimes into the roll he carried in his bosom, because then his thoughts waxed warm about the place whither he was going.

Give me, O Lord, thy grace to be able to say with thy servant David, "My heart is fixed, O God, my heart is fixed!" Be thou all in all to me, and give me grace to be only and all for thee!

Saturday, 18th. 2 Chronicles 13.

There was great disparity in the numbers that took part in this great battle. Jeroboam's chosen men, "men of valor," were twice as many as Rehoboam's but there was a remnant of good in the Southern kingdom which claimed and received God's gracious help, probably for David's sake. Similar interpositions of divine providence are on record, and amid much evil the presence of a godly minority, such as is described in verses 11 and 12, has again and yet again received divine reinforcement and deliverance.

There are many illustrations of this in the history of the past. One of the most interesting is that exerted by the Eternal on behalf of the Friends of God through the long dark ages of European history. Little bodies of brethren under different names existed for many dark centuries, handing down the holy traditions of the early church from the days of the apostles to those of the Reformation. The fiery torch of testimony was passed from hand to hand, the poor men of Lyons to the Waldenses, and they to the Friends of God, and they to the Hussites, and they to the Moravians, and they to the Quakers. Their true history is known only to the recording angel, but it must be set forth in shining memorials in the eternal world of love and joy. They were called heretics and sectaries, but they kept and handed on the truth. In accordance with our Lord's prediction, as they persecuted him, so have men persecuted them. Calumniated and hated, they have been faithful unto death. When they cried unto the Lord they were delivered, or they were borne with angel escort into the presence of the Saviour, and their testimony was confirmed.

This may be true of lonely and persecuted souls into whose hands these words may come. Let them read again Hebrews 11. 32-40! Let them expect that God will bear witness to their faith! Let them look upward and believe that God is near, giving them daily strength, and crowning them with ultimate victory! There is ever a living, personal intercourse of the Holy Spirit with the persecuted, the hard beset, and the tried, which is almost startling in its persistence and reality. When the battle is before and behind the Lord is overhead!

We thank thee, O God, for thine interpositions on behalf of those whose heart is perfect before thee! Thou canst not fail nor forsake. Help them to persevere to the end, and help us all to be faithful unto death! In Christ's name.

Sunday, 19th. 2 Chronicles 14.

Asa's life, testimony and reign are a welcome contrast to the stories which we have been considering. We may well wonder where his piety was born. His home was certainly no school of grace, as we gather from 13. 21, 22. Society was rotten to its core. The moral atmosphere which he inbreathed was enough to poison the finest nature that was ever born. But he was not only a devoted soul, but was strong enough to bring about a revolution. May not the secret have been that which was so evident in his recorded prayer, simple faith in the reality of the divine partnership? Note those significant words, "O Lord our God, let not man prevail against thee!" (11).

The strongest position that any of us can assume is the identification of our cause with God, and of God with our cause. The same conception is evident in 1 John 1. 3, where our "fellowship" is in fact our "partnership." The apostle insists that we are partners with the Father and with our Lord Jesus Christ. What a blessed life ours would be if once we realized this relationship with God, that our interests are one, that his glory and kingdom and power are ours, and that our whole outlook and endeavors are his! A life like that has been the experience of tens of thousands of saints: why should we not enter upon it?

Let me plead with my young brothers and sisters to make this partnership their consideration when they are looking out for their mate in marriage! Be sure to choose with this ideal in view, that the two shall be one in purpose to make it their first aim to seek God and his righteousness as their guiding star! In business partnerships there should be the same identification. Then, as to all difficulties, they will be destroyed before the Lord and before his host. He will assume all responsibility.

Bring us, O Lord, into that blessed partnership where we may yield our aims, ambitions and ideals to thee, that thou shouldest mould and fashion them according to thy mind! Thus we shall go in thy name to meet all the problems and demands of our lives, sure that thou canst never fail nor be defeated!

Monday, 20th. 2 Chronicles 15.

Whilst the Northern kingdom, distracted by revolutions and ruled by army chiefs, was sinking rapidly into heathenism, the more thoughtful of the people turned with great relief to the beneficent result of that compact with God into which Asa and his kingdom had entered. A strong emigration set in from Ephraim and Manasseh, and even the Simeonites, forsaking their tent life, settled in Judah. Finally a great public assembly of the whole nation was summoned,

sacrifices were offered from the spoils of battle, and the whole multitude pledged themselves, amid blasts of trumpets and cornets, to worship Jehovah alone, and to put to death any who sanctioned idolatry.

A remarkable phrase is recorded here: "They sought the Lord with their whole desire, and he was found of them, and gave them rest" (15). What is this finding of the Lord? The wise man says if we seek for wisdom, as silver and hid treasure, we shall find the knowledge of God. Obviously this search into the deeper mysteries of the Christian faith will lead us to a much more careful study of the Scriptures. And here may I confess my own difficulty in reading many chapters each day, because the careful use of marginal references will sometimes take me far from my original starting point. One reference will lead to another, and yet another. It is almost like a walk through a lovely landscape under the guidance of an experienced leader, beneath whose help one is stationed at commanding viewpoints. But, after all, absolute consecration, as in the oath that Judah took, "with all the heart and with the whole desire," is the paramount necessity, for of what use is it that we should be taught deeper truths than we are prepared to observe in our daily life?

O my Saviour, there are so many things to learn and know, so much of the country of truth that I long to explore, so much in thyself that I want to avail myself of, I feel at a loss where and how to begin! Oh lead me in thy truth, and teach me! Give me the seeing eye and the obedient heart, that I may know thee, and knowing become conformed to thy likeness!

Tuesday, 21st. 2 Chronicles 16.

Baasha had conquered Ramah on the military and caravan road 24 miles north of Jerusalem, thus cutting off all communication with districts on which its food and general prosperity depended. In this extremity Asa, forgetful of the divine interposition recorded in 14. 10-15, turned in sudden panic to the Syrian king Benhadad, and collecting all the treasures of the Temple and palace, begged him to come to his assistance. This was the opportunity that Benhadad had been looking for, and he ravaged the Northern tribes, compelling Baasha to abandon his attack on Jerusalem and hasten to save his own dominions. But Asa had made a fatal mistake, from which after generations were doomed to reap bitter sufferings.

What magnificent truth lies under Hanani's words! He is deservedly called the seer, because his eyes were open to the unseen and eternal presence, and he knew the art of relying or reckoning on God. His words are golden. What a beautiful thought it was that God's eyes run through the whole earth, not through Israel or Judah alone! As though in every nation there were those who looked to him for help. We are reminded of Peter's great words to Cornelius, "God hath shewed me that I should not call any man common or unclean, but in every nation he that feareth him and worketh righteousness is acceptable to him." Yes, and God is always looking out for those whose heart is perfect towards him, that he may help them in the hour of need, and show himself strong on their behalf.

We may well ask ourselves if our heart is perfect towards him, or if we are inclined to call in Benhadad to help us through our troubles. God will not be classed with another. He must do all or none. Our one duty is to rely on him, to reckon on him, to lay our fear, or temptation, or need before him, and to dare to believe that he will extricate us so completely from our trials, temptations and difficulties that our sky may be without cloud. Is your heart perfect towards him in the simplicity of your faith and consecration?

O my Father, teach me, I pray thee, the sacred art of resting on thee and reckoning wholly on thy faithfulness! Whom have I in heaven or on earth but thee?

Wednesday, 22nd. 2 Chronicles 17.

This is a delightful chapter, full of striking and helpful phrases.

"The Lord was with him because he walked, etc." (3). There is a divine companionship possible if only we mind to keep our feet in certain defined paths. Mind your steps! You must keep in the divine plan and purpose if you would have his unfailing companionship.

"The first ways of David" (3). What a heartache is there! The chronicler cannot but draw the distinction between the first and the last. God grant that there may be no such distinction made in our case! On the contrary, may the last wine of our vintage be the best!

"His heart was lifted up in the ways of the Lord" (6). "Sursum corda," says the Psalter, "Lift up your hearts," and the reply is befitting, "We lift them up unto the Lord." Lift them up as jewels to be saturated in sunshine! Lift them up as the child lifts up its face for a kiss of love! "If ye then be risen with Christ, seek the things which are above, where Christ is seated at the right hand of God!" Let your mind be where your treasure is! You will need no high places if your fellowship is with the Almighty One.

Evidently Jehoshaphat's piety was infectious, for it is said that he sent out his princes with the Levites to teach in the cities of Judah. Clearly his religion was real enough and beautiful enough to impress and inspire all his court.

The fear of the Lord (10) seems to have been like a cordon of fire around this good king. It was as though God had sent out

the command: "Touch not my anointed, and do him no harm!" When a man's ways please the Lord he maketh even his enemies to be at peace with him. We can never realize how much God will do for those whose hearts are perfect towards him. No good thing will he withhold from those who walk uprightly. When we reach heaven we shall bitterly regret that we did not appropriate more of the promises of God.

Teach us, O Lord, to value thy promises more than our necessary food, and to avail ourselves of the unsearchable riches of Christ, so that we may not only have every need supplied, but be enabled to distribute bountifully to others! In Christ's name.

Thursday, 23rd. 2 Chronicles 18.

This alliance between Jehoshaphat and Ahab nearly cost the former his life. He was the anointed of the Lord. The strength, peace, and prosperity of his kingdom were due to his allegiance to Jehovah. It is difficult to account for his avowal that he was as Ahab was, and that their peoples were animated by the same spirit, and that they would join the wicked king of Israel in the war. But the results were disastrous, for Jehoshaphat barely escaped with his life, and only by a miracle; and the friendship between these two men led to the marriage of Jehoshaphat's son with the daughter of Ahab and Jezebel. The result was the undoing of all the gracious work of reform that marked the inauguration of Jehoshaphat's reign.

As the apostle freely admits in 1 Corinthians 5. 9, 10, circumstances in every life compel us to come into close touch with the ungodly, the impure, and the profane. Young men and women who have yielded their all to Christ may have to associate in houses of business where the atmosphere is dense and thick. Life then becomes awfully lonely, and even hard with persecution. But this experience is involuntary, and not for a moment parallel with Jehoshaphat's voluntary alliance with Ahab. How often the presence of the child of God has had the effect of working a startling change in the lives of his associates! The salt does not lose its savor, but the corruption is stayed.

When we are told that the Lord put a lying spirit into the heart and lips of the false prophets (22) we must of course understand it in the sense that his restraining influence was withdrawn. "God cannot be tempted of evil, neither tempteth he any man," James 1. 13. In the case of Ahab the divine interposition was withdrawn. Let us remember that we must ever live and move and have our being in him if Psalm 91 shall be fulfilled in our experience!

Prevent us, O Lord God, in all our doing by thy gracious providence, and further us by thy continual help, that we may be kept from the peril of our own deceitful hearts, and of the strong enemies that await to do us harm! Keep, guide, and help us in all our ways to acknowledge and please thee! In Christ's name.

Friday, 24th. 2 Chronicles 19.

We have already in chapter 17 seen Jehoshaphat's appointment of a royal commission to establish a system of religious instruction, based on the Book of the Law of Jehovah. This was entrusted to five princes and two priests. Here was a further advance. Judges of civil and criminal cases were appointed to sit in the fortified towns, which were the centers of population, and ecclesiastical courts were established in Jerusalem. It was a wise and true policy, and it makes the anomaly the more strange that he should have incurred the searching rebuke administered to him by the seer who accosted him on his return from the war.

Note this great lesson, that a really godly man, as Jehoshaphat assuredly was, may find it much easier to give lofty directions and counsels to others, as he undoubtedly gave to his judges (6. 7), than to conform to the highest standards of religious consistency. What a searching question it was, "Shouldest thou love them that hate the Lord?" The friendship of wicked men is one of the most dangerous temptations of our modern life. The wealth of the world, its intellectual culture and commercial interests are so largely in the hands of those that know not God that almost insensibly we are led into what Bunyan described as the enchanted ground. "I saw in my dream that the pilgrims came to a certain country whose air naturally tended to make them drowsy; and here Hopeful said to Christian, 'I do now begin to grow so drowsy that I can scarcely hold up mine eyes: let us lie down here and take one nap!'" In that immortal gallery of character and experience the enchanted ground is put near the end of the pilgrimage, because it is the special temptation of those who think themselves established in the way of the cross and are careless as to its implications. The Christian religion requires no narrow or ascetic seclusion from the world. It only forbids the seeking of worldly friendships and alliances for selfish and self-indulgent ends. Such alliances dull our spiritual faculties, violate the separation of the narrow way, and wound the Saviour's heart. "Shouldest thou love them that hate ME?"

Thou knowest, O Lord, the fickleness and frailty of our hearts! We pray thee make us sensitive to all that would wean us away from thee, or cool our love. Whilst in the world may we not be of it! And may it be evident that thou art our chief love, and heaven the bourne of our hope!

Saturday, 25th. 2 Chronicles 20.

This chapter is most instructive. In the first thirty verses we have the story of a

great deliverance because Jehoshaphat and his people relied wholly upon Jehovah; in the closing paragraph we are told that his navy was destroyed because he joined himself with Ahaziah, "who did very wickedly." "The Lord shall be with the good" (19. 11). God identifies himself with all that is good in thought and act. But directly we ally ourselves in business, in family relations, or in public life with those who are notoriously alienated from God, we suffer relapse and defeat.

So sure was Jehoshaphat of God's presence and help that he appointed the Levites to sing before the battle was joined. The band of choristers even marched in the van. They praised the beauty of holiness as they went out before the army. Any one can sing the Te Deum when the battle is over, but faith sings it before the battle begins. Is it not clear that in all that concerns the kingdom of God the balance of power does not depend on numbers? Canvassing, counting of votes, and political campaigns have less to do with success, in the long run, than is generally imagined. The gauge of battle, after all, is not to the swift or the strong. The lot is thrown into the lap, but the ultimate disposal of it is with Jehovah.

The Christian church is engaged in a holy war, and we are called to fight a good fight for the maintenance of the rest day, for the purity of the home, for national righteousness and peace, for goodwill among the nations; but less is done by public meetings or the religious press than by the quiet consistent faith of the multitudes known as the rank and file. Sing, Christians, sing, if your conscience is clear and your faith in God is sincere! Face the foe without fear, for if God is for you who can stand against him? But beware of entangling yourselves with Ahaziah!

Teach us, O Spirit of God, so to live and pray and advance against all that is hurtful and sinful that the world at large, and the society in which we live, may be purified of its sins, and permeated with light, and love, and faith! In Christ's name.

Sunday, 26th. 2 Chronicles 21.

Jehoram was married to Athaliah, the daughter of Jezebel, and was evidently governed by her evil influence. She was set on the introduction into Judah of the worship of the Phenician deities so dear to her race. Hers was the fierce determination, the fanatical zeal, and the absolute unscrupulousness which had characterized her mother. To her influence was due her husband's murder of his six brothers. So weak and incapable was Jehoram that his reign was almost the undoing of his kingdom. Indeed, the lamp promised to burn in the house of David must have gone out but for the faithfulness of Jehovah to his ancient promise. The Philistines, however, desolated the country, took Jerusalem, captured the whole of the royal family except the youngest. When Jehoram died, therefore, the royal honors of a king were denied him, his body was denied burial in the royal tombs.

What a terrible epitaph is that with which this chapter closes, "He departed without being desired"! Note those constant references to the Lord: his covenant with the house of David, his promise of a lamp, his message through Elijah the prophet, that he stirred up, that he smote! We must not think of our God as a being outside the universe, above its struggles and advances, looking on and taking no part. We must think of him as one who loves and yearns and suffers, who laments over the rebellions and mistakes of his children, and who keenly enters into all the storms and conflicts which are encountered by individuals or nations.

This truth has come down to us through the ages. It has been the rock on which saints and apostles, prophets and martyrs, the persecuted and oppressed have built. Presently they have seen judgments befall which they have realized as just. Even now God seems to say, "A little while,—and it is but a little while,—I will interfere, not silently but manifestly: and when I come the crooked shall be made straight, and to every one I will give according to his works,"—that will be the second advent!

We know, O God, that thou art of purer eyes than to behold iniquity, nor canst thou leave sin unpunished! Hasten, we entreat thee, the hour when the long-drawn-out agony of the world shall come to an end, and the palace of peace be built on the foundations of thy righteous rule! In Christ's name.

Monday, 27th. 2 Chronicles 22.

The baleful influence of Jezebel in Israel and Athaliah in Jerusalem could not be tolerated longer. The last enormity of that wicked woman was to construct a temple to Baal out of stones taken from Jehovah's Temple, and to use for the idol the holy vessels, 2 Chronicles 24. 4, 7. The voices of Elijah and Elisha never ceased to make themselves heard, though the one had to flee to Horeb the Mount of God, and the other to shelter himself with Benhadad at Damascus. That a revolution was necessary seems to have possessed Elisha, and inspired a new energy and sternness in his character. He saw that he must take action, and he took steps to execute judgment on the house of Ahab, and to preserve the last remnants of Jehovah's worship and religion.

Elijah had already anointed Jehu as future king of Israel, but this commission of royalty had not as yet been assumed. At last the hour had come. When his brother officers realized that he would lead the much-needed revolution they gathered around him with vast enthusiasm, and gave him loyal support. First Joram of Israel, then Aha-

ziah of Judah fell before his arrows, then Jezebel, and finally the princes of Judah. Athaliah completed the tragedy; and finally one baby only, about two months old, was the last link with the race of David that escaped the general massacre.

We almost sicken as we wade through these pages and chapters drenched with blood and tears. In a miniature, however, this is the story of the earth. Mankind seems to march in circles, "playing a curious game of death and birth." But let us remember two facts: first, that beneath all this turmoil there were and are humble and unknown myriads who were brave and true, who bathed in the light and love of God, who filled their tiny niches, and passed to their reward; secondly, that God was leading the race forward through the storm to calm, and through wicked rulers and dynasties to the eternal kingdom, that New Jerusalem which shall come down from heaven, having the light and glory of God.

Teach us, O God, to pray more earnestly than ever, "Thy kingdom come, thy will be done"! Help us to do thy will with pure and true hearts, and so to lay the foundations on which the Eternal City shall be founded, never to pass away! In Christ's name.

Tuesday, 28th. 2 Chronicles 23.

Jehoiada made careful preparations for the overthrow of Athaliah and the Baal-worship which she had introduced. Finally, when all was arranged, on the sabbath day when crowds gathered in the Temple, the young prince was introduced, and crowned by the high priest. A roll of the Law seems to have been placed on the crown, to remind him that it was the foundation and essence of his rule. "The rod of Jesse blossomed once more, and there was again a king of the house of David."

It was a striking scene that met Athaliah when she entered the Temple: choirs of Levites singing, the Temple band playing, the trumpeters sounding, and the mass of people crowding the Temple court, hailing the king enthusiastically! Her death sealed the revolution.

It is extremely interesting to notice that "the Law" as we have it in the first five books of the Bible was in existence at that time, which confutes the idea of certain critics that it emanated from the time of the Exile. But the lesson for us seems deeper, for this scene may well image and mirror the transformation which takes place when the Saviour is unveiled as the rightful king of our hearts and lives. We may have been filled with the love of the world, its shows and pleasures, even its sins. We may have followed the devices and desires of our own hearts. We may have enthroned our selfish ideals in the sacred places of the soul. Then the hour is ripe, and suddenly a change takes place, ushered in by a certain desolateness and weariness of the soul. It is as though a spell is broken and snapt. Suddenly a presence, the presence of Christ, takes the place of the Athaliah of self. There is unveiled a secret which has long been hidden deep, and suddenly the whole heart is filled with the consciousness of a presence, a royal and divine presence, a presence which conflicts with the old Athaliah of self, and becomes enthroned. Then we die to the past, and go to meet the future with the outbursts of songs of triumph and joy. The old evil selfish past has gone, never to return, and the king has come to his own!

Hasten, O Lord, in our hearts this blessed revolution! Self and the world have too long usurped thy throne. Come, we beseech thee, and take up thy great power and reign; and let all that is evil perish before the glory of thy revelation!

Wednesday, 29th. 2 Chronicles 24.

The rich and powerful court party was influenced by the Athaliah tradition long after her death. While Jehoiada lived they were quiet, but at his death they resolved to make one strong bid for power, and on approaching the king found him amenable to their plans. The evil and licentious worship of Baal and Astarte was enthroned in the place from which Jehoiada had ousted it; though on the whole the priests and the masses of the people remained true to Jehovah.

Zechariah the son of Jehoiada was now high priest in his father's stead. He was the king's cousin, and the son of the man to whom the king owed his life and his throne. From the great altar, whilst the crowds thronged the courts, he denounced the heathenism of the king and his advisers, with the result that he was killed where he stood between the porch and the altar,—a tragedy which was recalled in the days of Christ, Matthew 23. 35. But the words of the martyr as he died and asked God to look on and requite the deed, were terribly fulfilled. See Joel 3. 6 and Amos 1. 6-10!

The land became afflicted with drought, the threshing-floors were bare, the cattle moaned in the barren pastures. Joel describes the hordes of locusts that stripped the fields. Vine and figtree, palm and citron became naked of fruit, and the branches were left bare and white. Then Joel came out from God to demand that a solemn fast should be held, be attended by the bridegroom and the bride, by the mother and the child at her breast. This fast was followed by a turn in the tide of misfortune. The pastures began to grow green, the trees donned their leafy foliage and bore fruit, the threshing-floors and wine-presses were again in requisition. This blessed transformation inspired the words which Peter quoted on the Day of Pentecost, when old men dream dreams, and young men see visions, and even slaves, men and women, share God's Spirit.

Here is comfort indeed! Let any who read this page, who have long periods of drought and fruitlessness, dare to claim a similar transformation!

Turn us again, O Lord God of hosts, and we shall be saved! Grant us true repentance and thy Holy Spirit, that we may hereafter perfectly love thee and worthily magnify thy holy name! Bring us back to thyself! In Christ's name.

Thursday, 30th. 2 Chronicles 25.

The dawn of Amaziah's reign was propitious. He was true to God in the earlier part of his reign. His war with Edom was successful, though his treatment of his enemy was cruel. How he became mad enough to adopt the gods of his conquered foe is incomprehensible. That he should burn incense to them, notwithstanding the early promise of his life, is a solemn warning to us all. The heart is deceitful above all things, and desperately sick: who can know it? The penalty which befell in the subsequent fall of Jerusalem was only mitigated by the generosity of Joash, who restored Amaziah to his throne. But the misery he had brought on the land had eaten too deeply into the national heart to be forgotten or forgiven.

We know that the steps of a good man are ordered by the Lord, but may we not say that the erring steps of a bad man are a grave care and anxiety to God, and that he besets him behind and before in order to arrest him, and compel him to return? What is that ceaseless dim regret that comes to the most hardened? What is that consciousness that we may stifle, but not kill, that we have acted treacherously? What are those losses, failures, and defeats, the haunting sense of coming and deserved judgment? Are not these the wooings or threatenings of infinite love, which strives to turn us homewards and Godwards? That defeat by Joash and his restoration of the throne to Amaziah were surely an appeal to turn back from the paths that he had chosen. God was as much the lover of souls in those rude, dark and cruel times as he is today.

Yes, all the time that these tragedies were enacting among the Chosen People, and whilst darkness brooded over their land, the Saviour was on the throne, awaiting the slow movement of the ages toward the hour when he, in human flesh, should come to bear and take away the sin of the world. He ever feels the weight of human sin and sorrow with all the sympathy of the Redeemer. More than that, on Calvary he stood charged with it all.

Let us look up into thy face, O Son of God, amid all the changes and chances of this mortal life! We know that thou art touched with our sorrows and wounded by our sins. Make haste to put an end to this weary age, and bring in the everlasting kingdom of righteousness and peace!

Friday, 31st. 2 Chronicles 26.

Uzziah's long reign gave time for the fainting spirit of his nation to revive. He was great in war, political sagacity, and the arts of peace. His army was reorganized, he fortified his frontiers, dug wells, cultivated the crown lands and planted vineyards, but his highest claim lay in his loyalty to the old religion, to which he gave heart and soul. Zechariah, Amos, Micah, and Isaiah flourished in his days, and the Spirit of God seemed poured out on the nation. Joel's words were evidently bearing fruit.

David and Solomon had discharged priestly duties without remonstrance, but when Uzziah attempted to do the same he was resisted by the high priest and eighty of his colleagues. The leprosy with which he was afflicted thereafter, and of which he died, was attributed to this fateful act. "When he was strong his heart was lifted up, and he trespassed against the Lord." The hours of our prosperity are more to be dreaded than those of depression and failure.

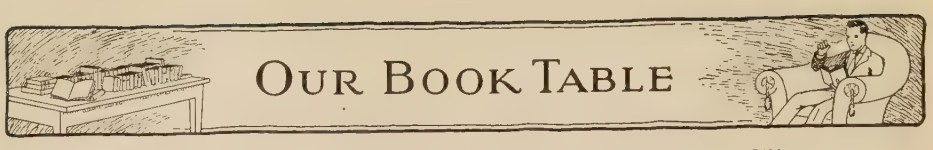
From all the failure and agony of these successive pictures of sin, sorrow and pain we turn to the possibilities presented by our Christian faith. We may be united with Christ not only in his death, but in his risen life: crucified with him, rising with him, renewed in his image, glorified in his home. We may walk with him on earth, and share his victory over the power of Satan. We may enter within the veil, and present our incense of love, and prayer, and praise. We may be conscious of him in our thoughts, and have fellowship in his great plans for the redemption of mankind. We may experience from him the same kind of support as from the fellowship of some beloved companion. How shall we escape if we neglect so great salvation? And shall not Uzziah, and men of his age, condemn us if we neglect so great privileges and opportunities?

Oh help us, blessed Lord, to make a full and worthy use of all that thou hast done for us, and art willing to do in us, that in nothing we may come short of those glorious experiences which are our rightful heritage, through the gracious teaching and indwelling of the Holy Spirit!

The Gospels are fragmentary as a history, but complete as a revelation.—Bishop Westcott.

"Whoever made that book made me," said a Chinese regarding the Bible. "It knows all that is in my heart."

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. —John Bunyan.



READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Parables of Jesus (The), by George A. Buttrick. Doubleday, Doran and Co., Garden City, N. Y. 274 pages. $2.50 net.

During the past two years we have been publishing at intervals addresses on the Parables of Passion Week as delivered at Northfield by Mr. Buttrick. These met with great appreciation when delivered, and in print they have also proved popular and helpful.

They have now been revised and incorporated in the present volume, which covers all the parables of our Lord.

The book is valuable for two reasons: there have been few new studies of the parables in recent years, and Mr. Buttrick has done a good job. It is not an exhaustive technical study, nor a fine-spun search for allegorical meanings, but rather a human and vital interpretation. Details of exegesis and other matters have been relegated to footnotes on each page.

An 18-page Introduction discusses the parable as a literary form, its use by our Lord, its interpretation, etc. Some 44 parables are treated, in three divisions,—parables of the Early Ministry, of the Later Ministry, and of Passion Week. Part I has for general theme "The Good News of the Kingdom of God," Part II "The Children of the Kingdom of God," and Part III "The Kingdom of God as Judgment."

Turn to Mr. Buttrick's address on the Talents on another page in this issue, and observe his readable, meaningful message! The book retains these features, enhanced by footnotes and further material that make the teaching more comprehensive. It is a book not for the Bible student only, but also for every one who wants to get the most out of the Bible for everyday living and better understanding of our Lord.

John Bunyan, Pilgrim and Dreamer, by William Henry Harding. Fleming H. Revell Co., New York. 221 pages, illustrated. $2.

A well informed and well considered record and interpretation of Bunyan's life and writings.

The author, an Englishman, knows the geographical localities associated with Bunyan, and conveys to the reader a vivid sense of his whereabouts at home, in prison, and on his preaching tours. Bunyan's character and career are depicted understandingly. And his writings are summarized and interpreted,—not just "Pilgrim's Progress," but numerous other books and pamphlets that got into print, though most people have never heard of them.

The author is in thorough sympathy with the evangelical doctrines Bunyan believed and preached. He shows how Bunyan grew big as a result of his native genius and his mastery of the English Bible. Always appreciated by the godly poor as pastor and preacher, he gradually lived down the contempt and cynicism of the educated and upper classes, until Macaulay bracketed him with Milton as the two minds in the 17th century which possessed the imaginative faculty in an eminent degree.

Sermonic.

Child in the Midst (The), by James C. Breakey. Doubleday, Doran and Co., Garden City, N. Y. 183 pages. $1.50.

A book with many suggestions for the pastor who preaches every Sunday to the children. Its faults are easily remedied, for the author persists in using long words when he can use short ones, and rather formal sentences when he could use more friendly ones. We like the book especially because it tells a number of Bible stories.

This little volume is one of the best of its kind, and we still persist in our protest that the kind is not good enough yet.—H. P.

Christian Humanism, by Russell Henry Stafford. Willett, Clark and Colby, Chicago. 253 pages. $2.

"The officers and members of Pilgrim Congregational Church in the City of Saint Louis" (as the dedication of this book reads,) are to be congratulated not only because their former pastor has thus expressed his "grateful acknowledgment of a happy pastorate" among them, but because he honored them by preaching sermons on such themes and of such serious thought as those that make this volume. Nor is it strange that as he leaves them for the Old South Church in Boston he should realize that his pastorate was happy. For he, too, is to be congratulated on having had a people appreciative of earnest, scholarly and thoughtful discourses on such themes as are here discussed. They are weighty matters to which he called their attention, such as

the possibility of knowing God, God in nature, God in Christ, and the Trinity.

It is true, however, that beyond the proper desire to show his appreciation of the people he was leaving it is difficult to find any special justification for the publication of these sermons. There does not seem to be anything strikingly original or compelling about them. But their announced purpose is a sufficient reason for them.—W. O. S.

Following the King, by Albert D. Belden. Fleming H. Revell Co., New York. 188 pages. $1.50.

In books of children's stories suitable for the Sunday morning service it is rather remarkable that so few of the lessons are Bible stories. Of course, we know this has been done by Dean Hodges and others, but it has never been done to the extent which one would expect. So we welcome this volume of Mr. Belden, who is the minister of Whitefield's Tabernacle in London, for it has entirely to do with Bible texts and themes. In fact, these are really little sermons, but every one of them with a touch of interest which makes the messages alive, and when one has been read, anxious to read another.

We heartily commend this book to all who tell stories to children.—H. P.

Temple of Topaz (A), by F. W. Boreham. Abingdon Press, New York. 272 pages. $1.75.

He has done it again! There seems no end to the well from which Mr. Boreham draws.

This is another of the books on the favorite texts of famous people. Where Mr. Boreham finds them is as much of a mystery as how he treats them so well. We have here the texts of Lincoln, Adoniram Judson, Charles Kingsley, St. Patrick, Jo the Crossing-Sweeper, and others.

The many who have found Mr. Boreham's books stimulating and suggestive are perfectly safe in purchasing this additional volume of the series.—H. P.

Studies of Romanism.

Catholic Church and the Bible (The), by Hugh Pope. Macmillan Co., New York. 106 pages. $1.

An interesting argument that the Roman Catholic church has preserved the Bible, defined the canonical contents, asserted its inspiration and infallibility, and furnished the true interpretation of it. The key to the argument is that Jesus Christ appointed the church the custodian of revealed truth, whether handed down in writing or by tradition. Of course the assumption is that the present Roman church is the church Christ instituted.

The book suffers from an inferiority complex. Many criticisms of the Roman church's attitude on the Bible are stated and met in a snappish way. Occasionally Protestant scholars are quoted, only to "jib" and pour contempt on their opinions.

The author scores in his raid on modern criticism and its undermining of the former values. Accept his assumptions about the Roman church, and the rest follows: but that assumption begs the case. Besides, the book is obviously one-sided and selective only of such material as the author wishes to offer: not an impartial study of the whole case.

Catholic Church and the Citizen (The), by John A. Ryan. Macmillan Co., New York. 94 pages. $1.

Father Ryan is a recognized Romanist authority and spokesman on a subject such as this book elaborates. He becomes here a counsellor for any Romanist citizen in regard to his duties as a citizen. The basis of authority in government, conflicting loyalties toward church and state, the binding force of civil law, patriotism, nationalism, and the rights and duties of the private citizen are among the subjects Father Ryan writes about with a breadth of knowledge and understanding that will clarify any reader's ideas.

Catholicism and the American Mind, by Winfred Ernest Garrison. Willett, Clark and Colby, Chicago. 267 pages. $2.50.

In view of current questionings about Roman Catholicism, this book is good reading after the contentious and unreliable Romanist propaganda that is being edited by Belloc and published by Macmillan. It is by no means anti-Catholic ("Catholic" is used for short for Roman Catholic). Its attitude is that Protestants and other non-Catholics should try to understand Romanism, and not be satisfied merely to pick on its meanest faults and weaknesses. To this end it does not rant or argue, but recites history and quotes information, such as papal encyclicals and the writings of recognized Romanist authorities, upon the numerous vital questions it considers, and leaves the reader to form his own opinion. The book is well written, well edited, and well printed.

The author has a firm command of his subject, and has visited Lourdes and other high spots in Romanist life. He covers writings and happenings as late as April of this year.

Regarding Romanism as a form of faith and worship and of government, the author shows that its exalted claims of spiritual infallibility and temporal sovereignty as derived from Christ himself necessarily make it unique and intolerant. The ideal is a Romanist state. But as there is no ideal state apologists can shelter behind this fact to explain away papal intolerance as a practical issue. Yet there are areas of conflict, such as marriage, property rights, education.

The coming to America of Romanism, the legend of Romanist toleration in Maryland, recent promotion and propaganda, the question of a Romanist president and Gov. Smith's answers to Mr. Marshall,—such

matters are reviewed most illuminatingly. The book also has chapters explaining the church, its view of the Bible and tradition, papal infallibility, shrines and miracles, etc. One chapter, "Recent Relapse to Medievalism," is significant, showing how modernism and "Americanism" were crushed, and medieval doctrine and discipline restored within the past generation.

We have seen no book on this general subject that gives the reader about what he wants to know with better spirit and with more reliable insight in relation to current history.

Son of God in the Messianic Prophecies and in the Gospels, by Daniel F. Horgan. 227 pages.

A privately printed volume by a Romanist priest, bearing the imprimatur of Cardinal O'Connell of Boston dated 1915. It is a labored treatise to prove the Messiahship and divine sonship of Jesus of Nazareth. A number of "presumptions" of historicity and other features of the Bible records beg the case, his opponents would say, while the assumption of the Romanist authority for the Bible will hardly be accepted by independent scholars. But the results are sound. The treatise is heavy reading, representing much wide research, especially of Romanist works in foreign languages.

For Workers.

Christ and the Country People, by Henry W. McLaughlin. Presbyterian Committee of Publication, Richmond, Va. 159 pages, illustrated. 50 cents and $1.

An unusually good survey of the problem of rural communities in the South, where 72% of the population is rural. The usual economic and home mission facts are of course set forth, but there are other features in the book,—chapters on the country doctor, and "Satellite Communities," by which the author means communities that have sprung up within (say) 50 miles of big towns with which they are connected by bus and business ties.

The matter is fine throughout, and the style lively.

The author has been country church director of the Southern Presbyterian church since 1925, and writes from personal experience and observation.

Religious Education, by Theodore Gerald Soares. University of Chicago Press, Chicago. 336 pages. $2.50.

This book helps to supply the need for a critical, sanely psychologized, readable treatise, spiritual in tone and practical in aim, on the conditions and the methods which concern the moral training of the young. It is sufficiently intellectual, or it would not be published by the University of Chicago Press, and is freely illustrated by apt anecdotes.

Dr. Soares' book may well serve as an elementary text in religious education. A useful feature is the appending to each chapter of a Subject for Study, with suggestions for autobiographical notes on the part of the reader: which is an original idea, this reconstruction of the outlines of one's religious career being, however, an entirely private matter, and not an extension of the questionnaire method.

The themes treated include theories of human nature, religion as folkways, education through socialized groups and as directed experience, organized knowledge, the meaning of curriculum, education through moral crises, the will of God, churchmanship, and worship as an organizing experience. An interesting chapter, suggesting Dr. Hibben's "A Defence of Prejudice," is entitled "The Revaluation of Prejudice." A caution is inserted against making religion a mere emotional luxury, the urge of social duty being also supplied.

The volume shows everywhere the marks of fine though not obtrusive scholarship, and is pervaded by a rare good humor. It makes a welcome addition to the literature of religious education.—C. A. S. D.

What Next in Home Missions? by William P. Shriver. Missionary Education Movement, New York. 232 pages. 60 cents and $1.

Dr. Shriver has a graphic style in working over a familiar theme. But a new slant is implied in the title. Home missions started in the early days of the colonies with efforts to evangelize the Indians. As population moved West itinerant missionaries followed and planted churches and schools. Later came immigrants, seasonal and migrant workers, and other groups representing need, and today there are added to the scene the problems adjacent to a church. For most churches will find a mission at their doors at home,—city or rural problems, racial and industrial difficulties, ignorance and unsanitary conditions, etc., which with sin are a blight upon their neighbors. Will they seize the golden opportunity and attack these nearby problems in the name and spirit of Christ?

A Chronology of Missions in America parallels the more significant events in American history with the establishment and extension of organized Christianity in this country: a useful and inspiring table.

Various Themes.

Adventure, the Faith of Science and the Science of Faith, by Burnett H. Streeter, John MacMurray, Alexander S. Russell and Catherine M. Scott. Macmillan Co., New York. 247 pages. $2.

While this is a volume of essays, they are not "detached," as Canon Streeter, who writes the brief Introduction, is careful to explain. He states further that they are "the outcome of a continued effort at corporate thinking on the nature of science and religion."

The authors will be recognized as an Oxford group. Seeing their names and the statement of the nature of the essays makes the reader open the book with anticipation of pleasant and stimulating reading. Nor will he be disappointed.

The papers are on a remarkably uniform high level of excellence. The style, of course, varies with the author, and the individuality of each writer is clearly manifest. But the same viewpoint which in the first place determined the production of the collection is consistently and clearly held throughout the discussions. They make suggestive and fruitful reading. Canon Streeter admits that they are, in a sense, a sequel to his "Reality." From this their serious import may be inferred.

The space for this review is too limited to admit of anything like extensive criticism, but there is room to say that a good many telling thrusts are made, as, for instance, when Canon Streeter says, "Considered as a dance, life is an entertainment which does not come off." And on the other hand, while the idea of "Adventure" is that which binds the essays together, and Canon Streeter declares that this is actually the quality that is becoming to be more and more recognized in science, morals and religion, the word seems unfortunate. For its associations are with an idea that is not necessarily serious. And at least two, if not all three, of these great subjects are too important to admit of being treated anywise gaily.—W. O. S.

American Inquisitors: A Commentary on Dayton and Chicago, by Walter Lippman. Macmillan Co., New York. 120 pages. $1.25.

"Dayton" stands for fundamentalism in religion and "Chicago" for tradition in history. Mr. Lippman uses these as symbols of new phases of an older conflict in which the teacher under modern government finds himself in a predicament if he adopts modern views of science and religion and historical research.

It is a clever and comprehensive survey or interpretation of such questions as the right of the taxpayer to control what is taught in schools, the attitude of mind of the teacher and his consequent practice, etc. Dialogue is adopted at times, thus developing the pros and cons of the subjects under discussion by the question and answer method.

The author is fair and sympathetic, not at all one-sided or blustering, and is well worth reading.

"Caught!" by C. S. Knight. Bible Institute Colportage Association, Chicago. 32 pages. 10 cents.

A speedy short story, in which a Christian youth falls under suspicion but is dramatically cleared. Prayer and Christian character figure largely in the plot.

New Revell books.

History of Modern Philosophy, by Horatio W. Dresser. Thomas Y. Crowell Co., New York. 471 pages. $3.

Short outlines of the lives and philosophic thinking of some 30 men from Bacon down to the present time, with briefer notices of a number of others, together with chapters summarizing the various periods or movements. A difficult task, and well done.

At the close of each chapter is a bibliography, and the text is paragraphed with titles in heavy type, making it well adapted for textbook purposes.

This, together with a previous volume on "Ancient and Medieval Philosophy," completes a survey of the whole period from the dawn of philosophy to date. The material is adapted for easy reference, and with the literature recommended it forms a complete guide for the student who wishes more complete knowledge of any given philosopher or period.—S. C. H.

Religio Militis, The Religion of a Soldier, by Austin Hopkinson. Charles Scribner's Sons, New York. 195 pages. $2.50.

The author of this book is a rare bird, for he says in his Preface that there are many finer workmen than he.

It is difficult for an ordinary traveler to know exactly what this book is all about, but that is apt to be the case about any so called philosophy of life. There are bits in this book that everyone will like, and some parts we are confident that many will not like at all. At the same time, every honest man will sympathize with the author, who risks giving offence to the orthodox books by his desire to write truly. Some also will sympathize with the author in his effort to "free institutional Christianity from the mass of Oriental tradition which is distasteful to many Western minds." The book is a call to duty and battle, and is bound to make uncomfortable those who are content in a placid self-centered existence. The author seeks to set down as truly as he can what is the meaning of God to men of the present day. Dean Inge and Einstein and mob psychology are all pressed into the service. He seeks to discover where the foundations of our generation's faith lie, and how high shall be the towers ultimately reared.

He goes to those parts of the New Testament "which criticism has left unchallenged," and protesting against other distortion of the primitive faith, champions such of our young people as are "not willing to submit themselves to an authority which they do not respect, nor accept the perversions of the Christian faith which have been adopted to the end that this authority may be upheld." In the war, the author tells us, "we learnt that there is no liberty without discipline, no progress without suffering, and no happiness without self-sacrifice." That surely is a great philosophy of life. In battle he saw a shape transcending mortal beauty, "but his form, clothed with the bloody rags of battle, broken and tortured, seemed as the body of one doomed to die by the most cruel death that old Rome knew."

The book is a thrilling challenge to theology, but it is not an attack on the church of Christ as interpreted by its early history and purpose.—H. P.

Religious Development of Adolescents (The), by Oskar Kupky. Macmillan Co., New York. 138 pages. $1.50.

The psychology of adolescence is the youngest branch of German psychology, younger even than child psychology, which may be said to go back to David Tiedmann's work in 1787. This book presents some interesting data as to the study of adolescence,—to which in this country great impetus was given by the monumental work by that title published by Dr. G. Stanley Hall,—but finds its chief distinction in the employment by Dr. Kupky of the rather unique method of examining the diaries or other literary productions of young people with a view particularly to ascertaining their religious sentiments or experiences. The questionnaire method is cautiously evaluated, while recognizing that the reports made of introspective experience may not be wholly reliable, yet it is contended that by a careful procedure a young person can be made to give an informative account of himself, after which he will better understand the world, and gain a firmer hold on his own life.

The religious experience of the devout is analyzed into the three strata,—an imageless or formless "core"; the beholding of God in a definite form, as Father or Lord; and his apprehension as a pictured object actually seen,—rather, we should say, felt.

While this book is not long or full enough to complete its view of the introspective adolescent, it supplies insightful hints as to the religion of the child, the progress of religious development (also its direction and duration), love in adolescence (which Freud and G. S. Hall associate with religion and social outreaching), esthetic and social influences, and various aberrations or idiosyncrasies in religious growth. The treatment is somewhat sketchy, and the inductive base of the cases examined or reported is too slender to render conclusions certain or exact, but on the whole this thoughtful work as translated by William C. Trow will be helpful and stimulating to students of youth and religious workers generally.—C. A. S. D.

Revaluing Scripture, by Frank Eakin. Macmillan Co., New York. 249 pages. $2.25.

Mr. Eakin is a free lance in his attitude to the Bible of Christianity. He thinks it will be better understood by comparing it with the Bibles of other religions. He argues that the Bible idea has been widely prevalent, resulting in Bibliolatry and other things. A hundred pages are given to a survey of other Bibles and a comparison of them with the "Jewish-Christian Bible."

Having long ago abandoned the traditional Christian conception of the Bible he is ready for this theory of his, which certainly takes the Bible down off a pedestal as the Word of God.

AMONG NEW BOOKS.

Bhikshugita, or The Mendicants' Song, by Justin E. Abbott, Summit, N. J.

Bible Dramas, by William Ford Manley. Fleming H. Revell Co., New York. 225 pages. $2.

China and World Peace, by Mingchien Joshua Bau. Revell. 194 pages. $2.

Christian Essentials, by John McDowell. Revell. 184 pages. $1.75.

Christ of the Byways (The), by James E. Freeman. Revell. 191 pages. $1.75.

Church City Planning, by Charles H. Sears. Judson Press, Philadelphia. 273 pages. $1.25.

English in the English Bibles (The), by J. F. Sheahan. Columbus Institute, Poughkeepsie, N. Y. 143 pages. 75 cents and $1.25.

Eternal Spirit in the Daily Round (The), by Frank Carleton Doan. Harper and Brothers, New York. 204 pages.

Eustathius of Antioch, by R. V. Sellers. Macmillan Co., New York. 124 pages.

Four-Minute Sermons, by Edward Everett Smith, Presbyterian Committee of Publication, Richmond, Va. 217 pages. $1.50.

God in Everything, by Frank M. Goodchild. Judson Press. 271 pages. $1.50.

Gospel for an Age of Thought (The), by A. Z. Conrad. Revell. 282 pages. $2.

How to Study the City Church, by H. Paul Douglass. Doubleday, Doran & Co., Garden City, N. Y. 215 pages. $2.

Inspirations, History, Theories and Facts, by William Albert Ericson. American Tract Society, New York. 132 pages. $1.50.

Jesus and Art, by James Robertson Cameron. Doubleday. 252 pages. $2.

Jesus the Citizen, by James Alexander Robertson. Doubleday. 189 pages. $2.

Jipping Street, by Kathleen Woodward. Harper and Brothers. 150 pages.

Mount of Olives Edition, Brevier Red Letter Testament, M. O. B. 31. William Collins Sons and Co., New York. $2.50.

Reality of Religion (The), by Charles S. Albertson. Revell. 127 pages. $1.25.

Religion that Works, by S. M. Shoemaker. Revell. 128 pages. $1.25.

Southern Presbyterian Pulpit (The), edited by Charles Haddon Nabers. Revell. 296 pages. $2.

Viking Prince (The), by A. L. Mackaye. L. C. Page and Co., Boston. 306 pages, illustrated. $2.

Wayne Wheeler, Dry Boss, by Justin Stewart. Revell. 304 pages. $3.

Women in the Bible, by W. G. Barnes. Marshall Bros., London. 79 pages. 2 shillings.

Women of Assam, by E. Elizabeth Vickland. Judson Press. 179 pages, illustrated. $1.50.

Youth in Quest, by Grace Sloan Overton. Century Co., New York. 185 pages. $1.50.